JUNE 25 — 29, 1979

Rs. 1.50

Eve's Weekly

COMPLIMENTARY COPY

ECIAL SUPPLEMENT

ISCOVERING
UTCH:
he Desert Is
ull Of
urprises

Together we attain what we cannot, alone

The 3-week old dolphin raised his bottle-nose and once again tried a deep dive. Then the unexpected happened. A huge mako shark came in from the rear. The youngster gave a frightened cry.

Within seconds his anxious mother arrived. His "nanny", mother's companion since pregnancy, came rushing, too. The elders "whistled" to summon help. Soon, four others joined them.

As the shark prepared to move in on his prey, the dolphin without warning went in for a torpedo-like attack, punching the intruder behind the gills and in the stomach. In less than five minutes the shark had collapsed, sinking to the bottom.

The encounter ended as suddenly as it had begun. "Together we attain," his mother whispered softly, "what we cannot, alone."

Nature abounds in those qualities we seek in ourselves

One of a series released by

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For the first time in India...a remarkably QUICK absolutely FOOLPROOF way to lose all the weight you want–PERMANENTLY

Lose Weight While You Sleep!

ENTERTAINERS, ATHLETES, TEENAGERS, EVEN FAMOUS WEIGHT-LOSS PROGRAM FLUNK-OUTS HAVE LOST 4, 9, 20, UP TO 45 KILOS OF UGLY FAT!

Not a diet—a weight-loss revolution. Here is a proven alternative to every diet method ever used. The miraculous Slim-Through-Sleep Plan that has been clinically tested on over 2,000 over-weight people.

Eat all the foods you ate before. For the first time here is a weight-loss method that works even if you don't cooperate. No formulas to follow, no special foods to prepare, nothing to count or weigh. Best of all, the Slim-Through-Sleep method eliminates the single greatest cause for weight-loss failure—Will Power. That's right, the hardest part of any diet—is the fight to avoid food, and STS makes painful will power a thing of the past.

Almost immediately you will begin losing weight more easily than ever before in your life...effortless weight-loss that your friends, even your own family will notice right away!

Yes, even if every other method you've tried has failed, you can now lose every kilo you want to—and never gain it back!

STS has worked near miracles with thousands of people. (Just look at some of the pictures and comments on this page.) With the Slim-Through-Sleep Plan you won't feel the least bit deprived. It won't be a matter of pushing yourself away from the dinner table...or doing strenuous exercises...or substituting foods.

5 MINUTES A DAY FOR 5 DAYS AND KILOS START TO DISAPPEAR.

For just five minutes before you go to sleep, follow the STS Plan...that's all. While you are sleeping, it's actually working.

STS will actually leave you feeling more relaxed, free of tension and free of those unhealthy EXTRA kilos, you've been carrying around for so long.

Before you know it, your spirits will soar to new heights. You'll have the self-confidence that comes from being pleased with your appearance. You will look and feel the way you deserve to, perhaps the way you thought was impossible before.

No "starvation", no substitutes. Eat every food you eat now.

Everything that has been unpleasant about losing weight before no longer exists. If you love mashed potatoes smothered in gravy ... rich cheese-cake ... whipped cream on your deserts, you'll still be able to enjoy these and every delicious food you have always loved. Never again will you have to contend with pills that leave you jittery; exercises that leave you exhausted and achy; food cravings that have you climbing the walls. Spend 5 minutes with the STS plan the first evening you get it and we promise you results in weight-loss that will startle you. Without suffering a moment of anxiety you will shed kilo after kilo quickly and effortlessly—and you'll never regain that weight again.

Sarah P., 15 Kg in 3 months:

"I feel in a wonderful frame of mind, plenty of pep and energy and ambition."

Barbara B., 9 Kg:

"Thanks so much for the new 'skinny' me. No more diet pill blues or starvation cranks. You've helped me become a happy, slim female again."

Pat T., 13 Kg in 3 months:

"3 months ago I started and, not to sound like an ad, I really am a new person. Very happy!"

Domenick Griesi, teenager, lost 23 kilos!

"I weighed 95 kilos and am now down to 72 kilos. I have tried other methods to lose weight, but have never been able to stick with them. Being a teenager, you have no idea how much happier I am now.

STS Method Sweeping Europe. Now Available For The First Time In this Country.

In the past few years, the STS Method has become an enormous success in U.S.A., Canada, France, Switzerland, Germany and other European countries. Thousands and thousands of overweight Europeans have discovered that this is the only method that provides any meaningful, permanent weight-loss. In development in this country for several years, only now has the wonder-working method become available in such an easy-to-use plan...a foolproof plan that could be considered the most important weight-loss discovery in over 50 years!

We have been involved in researching weight-loss concepts for the past three years. Our customers have taught us that what is required is an effective, quick and safe weight-loss plan. We have spent the last year in negotiation to secure the STS program exclusively for our mail order public. We feel the results—the fantastic STS Program—have been worth the effort.

Here's What Users Of The STS Method Have To Say:

Lee G., 11 Kg in 1½ months:

"It is such an easy and non-frustrating way to lose weight. This is the best method I have found in 15 years of dieting."

Father P., 13 Kg in 2 months:

"I recommend this program enthusiastically to anyone who seriously wants to lose weight."

Terry W., 10 Kg in 2 months:

"I tried just about every diet or pill and nothing ever helped like this. I can face myself in a mirror again."

Harry C., 23 Kg in 2½ months:

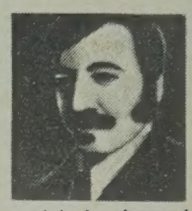
"There are no nasty after effects. I've been on about five or six diets, all of which involved medication, and I always lost weight. But I didn't like the feeling. The drugs would make me grouchy after the pills wore off...Besides, I always went up again after I stopped using the pills."

Why the STS Plan Is Better Than Any So-Called Diet You've Ever Tried

- **Diet pills make you tense and nervous —STS leaves you relaxed and energetic**
- **Diet Plans require change in eating habits—with STS you eat all the foods you ate before**
- **Almost every weight-loss method requires will power—STS eliminates that painful barrier.**
- **Other plans require a different regimen for active, non-active young and old—STS works remarkable results for everyone, including teenagers and children**
- **Other methods require a change in dining out and party habits—STS doesn't change the food you eat regardless of the occasion**
- **Other methods have a yo-yo effect, weight comes off, and goes right back on—with STS weight stays off permanently.**

Money-Back Guarantee

We promise that if you truly want to lose every excess kilo you have been living with—even if it's been years since you last dieted—this will be the easiest, most permanent weight-loss method you have ever tried. If you are not absolutely delighted with the programme and with your progress within 10 days (and you are the sole judge of how much you want to lose), simply return your STS Plan and your money will be promptly refunded (except postage and handling).



Meet the Creater Of The STS Method

Frank Rocco. R.H., is a world-renowned registered therapist, and his clinical success with people who had never before been able to lose weight has been phenomenal.

Mr. Rocco's contention is: "Any person can lose weight with this plan as long as they have the sincere desire to lose. That is the only pre-requisite. They can lose as much as they want, Two kilos to Forty five kilos, and there is no medication involved." He has proven this in case after case, where he has given new hope and new happiness to people who had tried dozens of other weight-loss methods without lasting success.

Frank Rocco is recognised as a major authority in his field and has been the subject of many newspaper articles and television shows.

Over 485,000 copies sold in the U.S.A., Canada and Europe! Now let this programme help you to a happier life.

MAIL THIS COUPON TODAY

Please send me (STS) copy(ies) of this guaranteed weight-loss program for which I enclose just Rs. 39.00 plus Rs. 6 00 postage and handling. If I am not absolutely delighted with the programme and with my progress, I may return it for a full refund (except Rs. 6/- on account of postage and handling).

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Address _____

Signature _____ Parents _____ (if under 18)

City _____ State _____ Age _____ Sex _____

TEC

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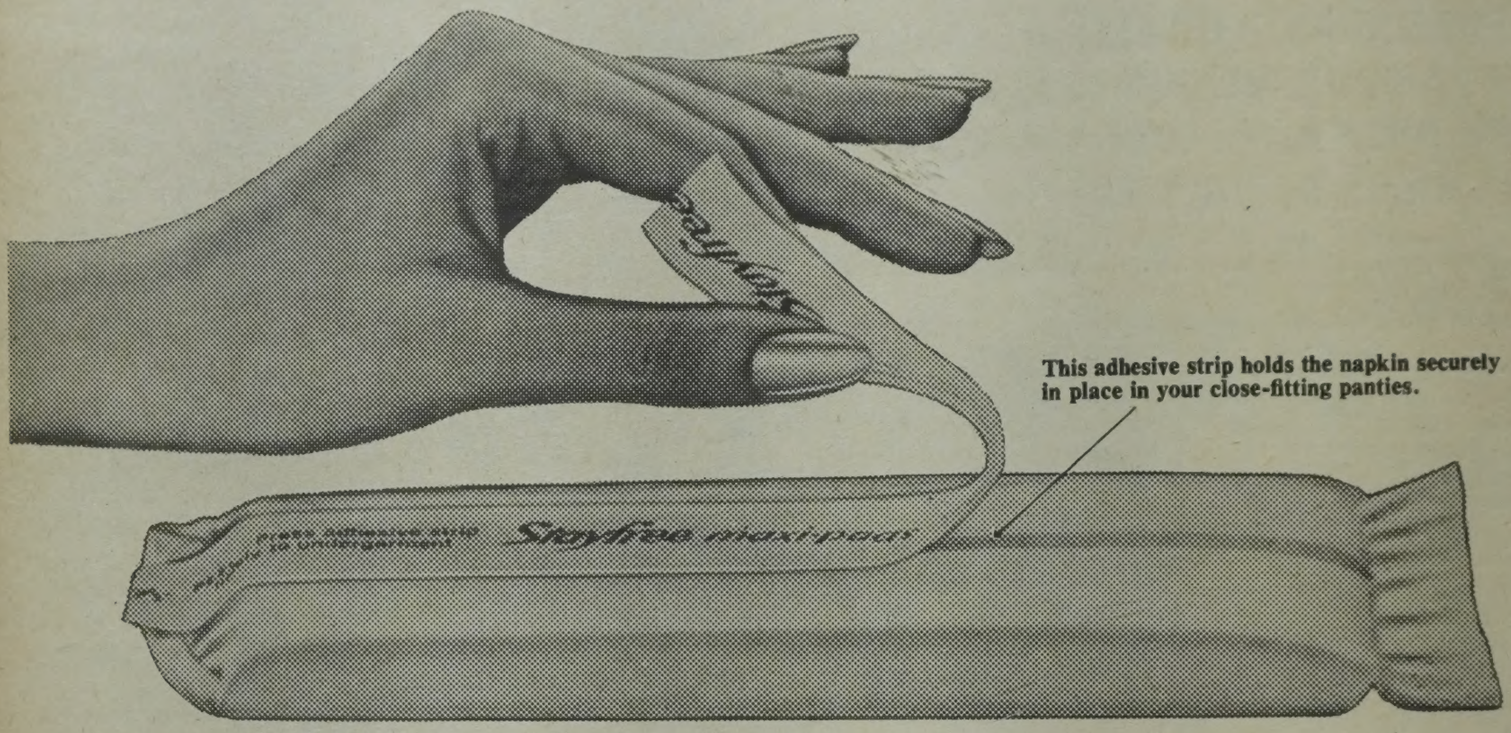
* Please add Rs. 2/- for outstation cheques.

New Stayfree Beltless Napkins



No more loops, belts, pins or bother. All the freedom you've wanted with all the protection you need

If you're a woman who likes to make the most of every single day, we'd like to introduce you to something very special: STAYFREE Beltless Sanitary Napkins.

All the freedom you've wanted

Gone are the days when you had to bother with loops or belts, pins or strings.

The STAYFREE Napkin has its own adhesive strip to keep it in place. You simply press it on to the inside of your close-fitting panties. And there it stays, snug and secure, until you lift it off.

With STAYFREE Napkins you can wear what you want—do what you want. They really stay in place.

All the protection you need

STAYFREE is specially designed to assure you of protection you need. Highly absorbent inner layers trap the moisture inside, and a 3-way plastic shield around the bottom and the sides of the napkin prevents staining. Buy a pack today and discover beltless freedom. You'll never go back to loops or belts, pins or strings!

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SHERNA R. BUDHABHATTI

Born in Bombay, June 17, 1956. Schooled at Duruelo Convent, Bombay. Took part in sports, dramatics and elocution competitions. Interested in astronomy. Has acquired a Master's degree in Nuclear Physics. Fond of swimming and badminton; would like to take up flying. Ambition: to do research in Physics at the BARC.

B & W pic: L. M. Poma
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KUTCH SPECIAL

Exploring the desert and discovering the charm and variety of its culture and crafts.

They play a vital role — the women behind the fabulous handicrafts of Kutch. **Page 24.**

Winds of change — from the purdah to full-time working days. **Page 31.**

Profiles in social service — the story of three women. **Page 38.**

MORE OF KUTCH

A Touch of Tradition : Kutchi embroidery makes the fashion scene. **Page 28.**

Kutchi Cook-in : Dish up a deliciously simple meal. **Page 33.**

Pallavi Jaikishan: A Kutchi in filmland. **Page 36.**

'BACK HOME' IN ENGLAND

What is the economic situation of Asians in Britain today? How strong are their links with the home country? Do many people in India still dream of emigrating to the U.K.? **Page 10.**

'TWIXT THE DEVIL AND THE DEEP SEA

Not only do young Indians in Britain have to face all the problems faced by coloureds there, the girls especially often have traumatic clashes with diehard parents, which drive them out of their homes. **Page 14.**

REGULAR FEATURES

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101 different designs to choose from. Super cotton and blended shirtings, suitings, dress materials and sarees.

YOUR PAGE

Do you have something to say?
Then say it here. We pay Rs. 25, 15 and 10 for the three best letters.

1st PRIZE

WE DID IT

Now that the dust has settled on the notorious 'virginity test', there may be room for some sober thinking on the subject. Why is it that we failed to kick up a similar row whenever innocent women were subjected to worse than 'virginity tests' — that is, brutally raped in police stations, where law-enforcement people turned out to be law-breakers, when the protective fence itself started eating up the crops?

While the 'virginity test' deserves to be condemned in the strongest possible terms, a pertinent question is: who pushed the British Immigration Authorities to such extreme measures? The painful answer is: we. In their eagerness to enter Britain by hook or by crook, our people indulged in all sorts of malpractices. There have been instances of our men having had no qualms about declaring their own sisters as their wives in order to get them inside Britain. And, instant marriages and divorces were also resorted to for hoodwinking the concerned authorities. When such are the facts. can we place our hands on our hearts and say that we are not partly responsible for the humiliation of an Indian woman on foreign shores?

C. RAGHUNATHAN, Madras

If, indeed, we did such things, certainly we should be ashamed. "Cheating" and "dishonesty" are our middle names, and it would seem the Indian men manoeuvred and executed the cheating. Who bore the final brunt of it all? The Indian woman, of course.

2nd PRIZE

HUMILIATION, TWICE OVER

If ever there is to be a ceasefire in the battle of the sexes, we will have to realise the one basic, unalterable fact that we are women — unlike men — under the banner of emancipation. Woman sometimes stoops to shed her charm, her dignity and her individuality to ape the men. Today, when a woman rebels against her very womanhood with words like "If society condones pre-marital and extra-marital relations in men, why not in women?", I pity her for falling in an attempt to rise. She forgets that it is she who steers society, who is the guardian of morals and responsible for making the world of tomorrow, because she is the stronger sex — the better-half of man. A woman cannot make love without love, her being has to get involved, she gets attached and is the giver, but a man only takes, sometimes without an iota of feeling. To spite the husband with adultery would mean humiliation at the hands of two men instead of one. Why not elevate yourself with dignity and tell him "You are not worthy of me anyway?" Who wants an unfaithful husband?

But if a woman does get attached to the 'other man'? It brings us to another question: right or wrong? I think age is no criterion; only her husband, her children and her family. If no one cares and it will not result in suffering, I see no reason why she should not seek her happiness in the arms of another man — of whom she may tire as easily as she did of her husband when somebody smarter comes along.

SASHI KALA, Hyderabad

If a woman sleeps with another man just to spite her husband, then, yes, she is stupid, to say the least. But, to castigate a woman for her infidelity and to condone a man for his, is something to which we cannot contribute...

3rd PRIZE

TOO MUCH, TOO SOON

"A child is not a vessel to be filled, but a lamp to be lighted"; so ran the poignant legend on the entrance to a creche I visited recently. Isn't it a pity that today's teachers do not feel that this is something to be remembered when dealing with young children? A child is coaxed, cajoled, pushed, scolded, threatened and punished if he does not happen to keep up with his friends. Parents are ashamed of a child, however clever, who does not learn quickly the routine things in school; teachers also like to have their students shine, right from the Kindergarten. What has happened to the old way of learning where a child could take things at his own pace? Surely we are not helping matters by rushing a child too much. Granted, of course, that education has become more result-oriented nowadays, but, still, a boy does not have to be a know-all by the time he is merely six.

A lot of good things have been happening to our education today, but this is one aspect which deserves the special attention of those connected with education. The rat-race is there for life; must a kid enter it before he is five?

GEETA, Nilgiris

A lot of <u>bad</u> things have been happening to our education... it's a mercy our children today are naturally bright and quick; otherwise, it would be inhuman the way they are burdened with homework, even while they are mere toddlers.

LITTLE BOY 'UNBORN'

This morning, I got a little boy to carry my bazaar bag home. He was about ten years old and seemed full of life. I enquired what he did everyday and I was told that he comes to the bazaar and offers to carry bags for housewives for a small amount of money. I asked him why he was not going to school. Subhas (that's what he said his name was) sadly told me that he wanted to go to school but the school did not accept him as he was unable to produce a birth certificate. According to him, he was born in Goa but his poverty-stricken parents living in the Bombay slums cannot do much.

His story touched my heart. Here was a boy who was so keen to study but the 'birth certificate' stood firmly in his way. There must be thousands like Subhas, who failing to get admissions in schools, turn to begging, collecting waste-paper, theft, etc. Their future? They have none.

During this International Year of the Child, something memorable must be done in the interest of the poor and helpless children, in particular. I wonder whether this 'birth certificate' can be done away with sometimes. Although it is a very important document we cannot expect too much from our illiterate masses. Some find it difficult to obtain it while others, perhaps, do not bother to take the trouble and in the bargain, the innocent suffer.

I. FERNANDES, Bombay

Of course, all children must be given a chance to go to school. We are not sure if this birth certificate business would stand in the way of our under-privileged children. Anyway, it shouldn't and we hope school authorities will take due notice of this problem.

If you have a child who falls ill with alarming regularity, you must read this advertisement. It tells you how to guard your child against water-borne diseases.

As a parent of a growing child, the first question that comes to mind is: 'How can it be humanly possible?' How can a child be attacked by water-borne diseases, even after taking the trouble of boiling the drinking water. Yes, it does sound incredible. But sadly enough, it is true. Take for example, this extract from The Times of India dated May 4, 1977: **"Though no figures are available on infant deaths due to water-borne diseases, it is a well-known fact that children in the zero-to-five age-group form 17 per cent of the population, but they account for 40 per cent of the annual deaths."**

Your children are under constant attack!

It is scientifically established that boiling water is insufficient

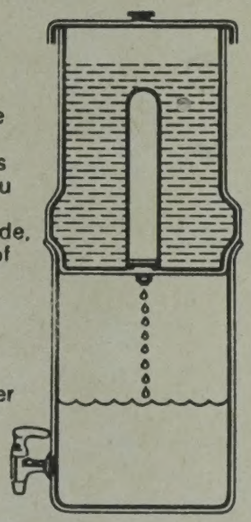
It's now an established fact that boiling alone is no longer safe. Boiling only kills germs, **but not spores.** You need something that rids you of both. For, spores are the resting stage of bacteria present in water. And even a temperature of 100 degrees C (the boiling point of water) has no real effect on them. A few hours after boiling, they are back in action again, contaminating the freshly boiled water.

Beware of the Matka!

Ask any scientist friend. He'll tell you. Even boiled water stored in matkas is dangerous. For matkas breed germs by the million, in their millions of earthenware pores. Why, even crystal clear water examined under the microscope shows bacteria which cause cholera, typhoid, dysentery, jaundice, gastroenteritis and other terrible diseases.

There must be a solution!

Don't worry! Serious as the problem is, the solution is really simple. Wise parents all over the country have adopted the Puritas Water Filter. As you can see in the illustration alongside, the filter consists of two chambers, candles and a tap. Water filled in the upper chamber, slowly and safely filters into the lower chamber through the candles.



The secret of the candles

The secret lies in the Puritas Candle, the first of its kind in India. All Puritas Candles are laboratory tested and certified by leading municipal authorities. These candles are made of a very special kind of earth called 'Kieselguhr' which is so precisely porous, it makes the ideal filtering material. In fact, **it filters out all germs and spores, providing you with 100% pure drinking water** in the lower chamber.

Where is the proof that Puritas gives 100% pure water?

We have proof. You are most welcome to come over to any of our offices in India and check photostat copies of actual laboratory test reports. You can also check the originals at our Head Office in Bombay—reports that prove without doubt that the Puritas Water Filter removes bacteria totally. Assuring you of water that is 100% free of germs and spores. 100% safe for your growing children and for you.

Take care of those you care for.

BALSARA'S PURITAS

BALSARA
—FOR MODERN AIDS TO BETTER LIVING

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Caution

Buy only genuine Puritas Water Filters for your own safety. Check the Puritas label on the upper chamber. See that the Puritas name and Registration No. 196501 are on the metal base of the candle.

CHAITRA-BLS-158

READERS' VOICE

Most articles raise a question, a comment or at least a criticism. Write them down and mail them to us!

CANDID CHILDREN

"When will adults grow up and understand children?" by Feruzi Anjirbag (May 5) was enlightening. It is high time adults recognised the changing environment and kept pace with time. I think the young ones are the most "taken for granted" species, particularly in our country. The limitations and restrictions imposed on them act adversely on them as they grow up in the modern world. Let us be honest and admit that we adults most of the time (supposedly in order to protect them) warp their natural instincts and growth. This is the period which can be utilised for the kids' betterment and their own future, not by keeping them away from the bogey of "modernization" but by satisfying their natural queries. The writer of this article should be applauded for the perceptive, sensitive and very realistic portrayal of our children.

DANRAJ SHAH, Bombay.

FEAR OF SUCCESS

The article "Desire for Achievement, Fear of Success" by Rehana Ghadially (May 5) is praiseworthy. It rightly points out that our male-dominated society hinders a desire for occupational or academic achievement in women and further causes the development of fear of success. And that women have developed a method of attaining the natural desire for contentment by getting satisfaction out of success in activities in the domestic sphere.

AMITA GULATI, New Delhi.

MORE POWER TO BREAST FEEDING

This refers to your article "Baby Foods" by Alpana Chowdhury (May 5). Though I agree with the points stressed by the author, I feel you should also focus attention on the advantages of breast feeding, and these are numerous.

S. D. LOKAGARIWAR, Pune.

INDIAN MOTHERS AND THEIR SONS

Khushwant Singh's article "The Shriyut and his Mataji" (May 12) was enlightening. How correct he is when he says that Indian mothers destroy their sons as lovers and husbands. I've seen big, hulking males behave like little thumb-sucking kids in their mothers' presence. I was quite shocked when I was told by my mother-in-law, "Look here, I gave birth to my son, and here you are roaming around and having a merry time with him." I couldn't fathom what was wrong with her to make such an outrageous statement — but now I know.

SUKMOHINDER KAUR, Chandigarh.

THE ELECTRA COMPLEX

I am surprised at Khushwant Singh's statement that he has "neither in fact nor in fiction come across stories based on a daughter's father-fixation (electra complex). . ." (May 12)

Has he not read Kamleshwar's famous novel or seen the famous film "Phir Bhi" based on it, starring Pratap Sharma and Bambi, which has the electra complex as the theme? And to think that both these authors were working for the same group of publications!

ANAND W. BHAVE, Bombay.

LET'S HAVE SOME MORE

Let me congratulate you on two very good articles — one about kids talking "When will adults grow up and understand children?" (May 5); the other called "Growing Up Male" (May 12). Very interesting. Please let's have more such articles.

ANJU DASWANI, Bombay.

RED ROSES

A bouquet of red roses to you for bringing out a special issue on Men's Liberation (May 12).

D. J. PATRO, Bhubaneswar.

NEXT WEEK

ISSUE OF JUNE 30

DANCING MEN

Is dance an exclusively female domain? Are the few men who have made their mark in Indian dance in its various forms merely exceptions to the rule? What about the contention of contemporary male dancers that the very concept of dance is masculine, witness Lord Nataraja, the supreme divine dancer? In a special supplement, men who have chosen dance as their profession speak.

IN AND OUT OF SCHOOL

It is a sobering fact that every seventh Indian child who should start his or her schooling in the year dedicated to children will not do so. What is being done about this appalling situation in the Year of the Child?

"MY DARLING CLEMENTINA"

Beginning the serialization of a brand new Mills and Boon novel.

WIN MONEY!

The second in our new quiz contest. Also, answers to the first quiz in the series.

ASIANS IN

THE DREAM AND

Werner F. Menski

While doing research and living with Asians in Britain, I was surprised to find that links with their original home country are very strong even after generations. Young Gujaratis and Punjabis, so I witnessed repeatedly, were trying to tackle the hazards of unknown Indian alphabets to communicate better with people in the country of their grandparents or even more distant forefathers. Constant talk of coming and going to India is more than just a sign of some hidden homesickness, it reflects the strong links very clearly.

There is a lot of coming and going between Britain and India, British Indians being in the majority as they have to fill in fewer forms and aren't troubled so much if they want to enter their relative's country. Also they are, due to the exchange rates, much better off than Indian tourists. And, above all, there is a lot of bureaucratic headache for Indians wanting to visit Britain.

HARASSED ASIAN IMMIGRANTS

Detailed questioning by immigration officers is not to be condemned in general, but several people I know were really harassed. Mrs. Viran Devi from Delhi, an old grandmother and widow, wishing to see her son and grandchildren in Great Britain after a very long time, had to wait for an entry permit for more than three years. There was no question of her settling down, in Britain, but she wasn't allowed in, despite several appeals. When she could go finally, she was luckily still healthy and strong. Of course, she is now back in Delhi as originally intended; so all the suspiciousness of British officials was proved unjustified.

The policy of the British Home Office reflects a very widely discussed and well-spread public fear in Britain. The shock of having to accept more than 20,000 former Indians from Uganda in 1972 is still not overcome. The Asians, who held British passports, had been expelled by Idi Amin. Many of these Asians went to Britain. Earlier influx into Britain from India and Pakistan (till 1962) and from Kenya and Tanzania (till 1968) had already created substantial numbers of British Asians, and the establishment of some Asian residential quarters.

Southall near London is perhaps the best known of these "little Indias". But nowadays almost all British cities, especially those in the Midlands and the Yorkshire industrial areas, have some quarters which are inhabited by many Asians. The feeling that these Asian areas are the worst parts of the town is very often no longer justified. Many Asians live in the crowded areas, but in the city of Leicester, for instance, a complete new housing estate with fine houses with gardens and much space has been created by Asians. There are hardly any English residents in this large area.

So the talk of slums in British cities created by Asian immigrants is outdated stuff. The very quick socio-economic progress of the Asian immigrants in Britian is the real problem. It creates a feeling of discomfort in an English mind if the supposedly backward Asian from next door moves into a very fine new house of his own and is successful all around.

GOOD ECONOMIC POSITION

That, in a nutshell, is the main problem of race relations in Britain now. The Asians are successful, better off than the English working class next door, and that creates the bad feeling. Of course, there is also racial discrimination which does hinder some Asians in their development, but I have the feeling that on the whole too much publicity is being given to those cases, and very often the stories are made up.

Take the example of buying a house: Mr. Ratan Patel was interested in a nice house. He viewed it, approved of it and went back home to discuss the matter with his family. Coming back to the agent the next day he was told, they were sorry, but the house had already been sold to somebody else. Mr. Patel was upset, which is very understandable. When he learnt that the house had been bought by an English family his reaction was to suspect colour prejudice, but from all I could find out he just wasn't quick enough.

Still Mr. Patel claims he has been discriminated against. This talk of colour prejudice has become an easy excuse for personal bad luck or lack of success. People listen eagerly to stories like that. Actually there are now plenty of institutions giving legal and other advice in cases of real colour prejudice. and the Asian population of Britain is, on the whole, a quite powerful part of British society and need not be afraid. In individual cases, however, the situation may be less favourable.

One should ask how Asians in Britain have attained this overall good position in Britain's economic life. Their prosperity is shown in the possession of numerous cars and good houses, as well as many other symbols of wealth. Asians in Britain are generally very hard working, and they don't waste their money. Also the Indian system of many people living in one house, as an extended family, cuts daily expenses and permits more saving.

Apart from a favourable economic position in general, the self-confidence of Asians in Britain is another factor. With increasing numbers the need for assimilation with the new country has become less pressing. In many spheres of life Indian practices are maintained. This is largely due to their women. They value their traditions and cultural background more than the men. They prepare the food and look after the house, giving them the Indian touch. As almost all Indian items can be had from Indian shops in England now, and even fresh vegetables come by plane from India or Kenya, food, drink and dress habits are only slightly affected by the new environment.

As for education, here too the women's influence is not to be underestimated. Many women, though going out to work, don't

Mrs. Desai, the brave Indian immigrant who led the strike by Indian women workers of Grunwick for higher wages and better working conditions.

BRITAIN:

THE REALITY

know English too well. At home they will anyway speak Gujarati, Punjabi or whatever their language is. This means most children will also pick up an Indian language first. So at school those children are at a disadvantage but old enough. Unless there is proper tuition and a lot of effort this generation will remain improperly educated in all fields. They will be truly, "Between Two Cultures". This is one of the main problems of young Asians in Britain today. On the one hand they are British by passport and partly also education, on the other hand they are Indian in feature and culture. This belonging to a distinct group affects them in finding jobs and nursing a feeling of discrimination.

How do Asians in Britain view India?

"WE ARE IN A TRAP"

This seems a problem of generation and the picture is too complex to give a simple answer to the question. The older, actual immigrant generation especially those who directly migrated from India, look upon Bharat as their mother country. They also talk a lot of going back there as soon as possible. In fact many retired people, having solved their economic problems do go back to India. I spoke to one Mr. Desai who ran a shop in a busy Leicester road. He has now transferred all his business to his children, so he can pass his old age peacefully in India. He sometimes comes on a visit to England or waits for his children to see him in India. But some, who have all their close relatives and friends in England or somewhere else in the world dread going back to India for fear of loneliness. They prefer to stay with their grandchildren in England.

The economically active among the Asians in Britain have few illusions about India. Their main concern is to earn money and look after their family. They may dread the British climate and atmosphere, they may feel discriminated or ill-treated, but the majority will think that only England offers them financial stability. Many dream of Canada or other countries where they expect to earn more. India, is by no means an acceptable alternative.

As a former Punjabi worker, now a well-off butcher, put it: "We are in a trap now. We don't want to stay here really, but we can't go back. When I came I thought of earning quick money and going back.

Now all my family is here, the children say they want to stay in England. The business I opened is much better than work in a factory, and a shop like that we couldn't have in India, there is too much competition."

Similarly, Mr. Kamani, a factory worker who came from Uganda in 1972, realized the trap. "My wife is ill very often due to the climate, but how can we live in India? Where will I find a job that feeds us all? Here both of us are working and we can manage, but over there? So we will have to stay in England at least till our children are grown up and we can retire."

THE YOUNGER GENERATION

So, for the working-age people economic considerations seem most important and India, is seen as a country with few possibilities, fit only for pensioners.

The younger generation of Asians in Britain also shares this view. The young also worry about job prospects, they firmly believe they will have more chances in England than in India. Despite daily frustrations because of poor qualification, bad pay or hostile atmosphere they do not think of going to India. They may have seen the country as visitors, but few are inclined to believe that India could offer them more than just a splendid holiday.

A BRIDE FROM INDIA

Of course, personal experience and circumstances colour their views, but the general view is very clearly this: India offers fewer economic chances, and above all, young people feel that it is a rigid society which wouldn't allow them the freedom they enjoy in England.

Surprisingly enough, the European view that India is maybe a dream-land, but certainly very poor and dirty, has been accepted by many Asians living there. They tend to pity Indians who, in reality, may be better off than they themselves. This type of superiority complex, however unjustified, may also be a psychological barrier to their returning to India.

So the roads back to India are blocked to most Asians living in Britain.

THEY USE EVERY PLOY TO TURN THEIR DREAMS INTO REALITY AND REACH THE SHORES OF BRITAIN WHERE WELL-PAID JOBS, THEY THINK, ARE AWAITING THEM. AND THE REALITY TURNS SOUR.

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ASIANS IN BRITAIN:

THE DREAM AND THE REALITY

But there is one interesting connection with India apart from holiday visits. Looking for a good 'match' from India keeps many families busy, as young brides from India are very popular with British Asians.

This has many reasons, the most important being the demographic. As a recent immigrant group, the Asian population in Britain is short of women. There is the characteristic surplus of young men of working age who are unmarried and need brides from India. Marrying an English girl is not acceptable to many Asians and their families. Even boys who think themselves very modern and behave westernized, when it comes to marriage, want Indian brides. The continuation of his traditional way of life promises greater happiness. How many English girls will be able and willing to cook Indian food or to make chapatis? And what will happen to the children?

ESSENTIAL SUPPLY OF BRIDES

So, for years to come, statistics show very clearly, a large supply of brides must come from India, and the continuous coming and going of people between Britain and India also involve young couples who got married in India and settle in the UK. In the majority of cases it is the boy from Britain who finds himself a wife from India, and brings her to the strange new land.

The Asians' growing self-confidence is partly based on their achievements through hard work. This can be seen in the number of houses and cars owned by Asians. Comparison with the European way of life, although not fully acceptable to Asians, and occasional experiences of colour prejudice lead Asians to reconsider their own traditions. Although they look at India with mixed feelings, many people are proud of India's cultural heritage and wish to continue these traditions. The role of women in this feeling cannot be overemphasised. The fact that many brides are "imported" from India into Britain could well mean a strengthening of traditionalist tendencies among British Asians. This may actually be one of the reasons for "importing" brides.

VIRGINITY TESTS IGNORED

In India, so I was told by suspicious Europeans, teeming millions are eagerly waiting to step on foreign ground. This fear serves to 'justify' the strict immigration rules in Britain and elsewhere. Emigration promises Indians high wages and fulfilment of dreams. That the reality is often quite different can of course only be experienced in Europe itself. The hard work necessary to earn much and the difficulties of getting adequate jobs are not considered. Climate changes and a total loss of their home atmosphere cannot be imagined, they must be experienced.

As most Indians have never stepped out of India, their expectations and planning are not based on reality but on wishful thinking.

The now successful relatives and friends in Britain will not normally carry tales of their difficulties except instances of colour prejudice. They won't tell how hard the beginning was, how they were humiliated, how helpless and even lonely they had felt, how they were exploited. Every newcomer, unless he is sheltered by a family already settled there, will feel the same difficulties. But as immigration rules are very strict now, going to England remains only a dream for most Indians, with the exception of those young people who get married to a boy or girl from Britain.

Many marriages of this kind take place nowadays, and mostly the girl is from India and goes to live in Britain after marriage. The recent virgnity test issue at London airport threw a lurid light on the immigration of significant numbers of brides from India. The fact that there have been tests, and the publicity given to this, seem to indicate that these tests are part of the "shooing-off Asians" policy. Wide publicity was therefore quite welcome. The British promised straightaway to stop these tests, but the latest edition of the "Indian and Foreign Review" contained a letter to the editor claiming that the tests are still being carried out.

I went to Surat and Jullundar, the towns with the highest percentage of citizens in Britain, and tried to find out from people there if they knew about the virginity tests, and whether they would still allow their girls to marry a boy from England. I also asked people everywhere else I travelled in India. Everybody knew about the tests. but the really surprising thing was that they all blindly trusted the official statement that those tests would be stopped. There was no hesitation in sending a girl to England. Mr. Ishvar from Surat told me (and all around him agreed): "If we think the girl will be happy with the boy from England, and she wants to go, why should we worry?"

INDIA IS GOOD ENOUGH

It occurred to me that people couldn't really imagine the indignities suffered by the poor girl. The main consideration seemed to be the chance to go to England, the financial security the girl would enjoy there. The girl is expected to be happy because she has found a suitable husband and she will marry into a family settled in England. Difficulties of life in Europe are not considered at this time.

The picture changes to a certain extent if people are asked about themselves. Mr. Sharma from Delhi told me, "Why should I go to Britain? Here I have all I want — a house and a garden, a car, a good job and a happy family. Whatever I need, I get here in India. If you have got a bit of money, you can live much better in India than in any European country."

Mr. Singh from Jullunder said almost the same thing, and expressed his happiness with the good climatic conditions and the "wonderful" Indian atmosphere. An accountant from Rajkot, Mr. B.S. Joshi, whose family is spread all over the world with only him left in India, told me that at least they, in Rajkot, had the secure feeling of being at home. His brothers and sisters settled outside India felt uprooted and insecure resulting from lack of confidence in their new places of residence. And, he continued, "With a bit of luck, good qualifications and hard work you can live quite well in India. We don't envy anyone abroad."

Women especially spoke strongly in favour of living in India. Said Mrs. Joshi, "Here we can find people to help with the housework, cleaning and all that. In Europe, I've heard, you have to do all the work yourself. It must be very hard." Many other women spoke similarly. The above statements are typical, but they are all from comparatively well-off people. For them, indeed, there is no need to dream of Europe.

So we find the less well-off people in India dreaming of foreign countries, of going out of India in general. They think there they will have the chance denied them in India, just by going there and getting some work. In the case of brides or young men joining some family settled abroad, there may be fewer difficulties, but in general people might be well-advised to concentrate their thinking on their home country. After all, economic conditions in the highly industrialised countries are no longer as favourable as they used to be.

WERNER MENSKI, 30, teaches Hindi at Ruhr-University in Bochum, West Germany; wrote his M.A. thesis on the socio-economic role of Indians ("Asians") in Britain, concentrating on Asian shops in the industrial town of Leicester. He is now doing his doctorate on changes in marriage customs from ancient times to now and later hopes to apply this to studying customs among Asians living outside India.

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"HAVAN"— HOSTEL FOR RUNAWAY ASIAN GIRLS

Madhuri Kolhatkar

ASIAN GIRLS IN BRITAIN WHO REVOLT AGAINST OUTMODED TRADITIONS AND RUN AWAY FROM HOME TO ESCAPE THEIR PARENTS' WRATH FIND SHELTER HERE

It would hardly seem surprising if young Indian girls, brought up amidst a western culture which emphasises the freedom of a woman to choose her partner, were to reject the system of traditional arranged marriages and leave home. In fact, cases of Indian girls running away on the eve of their weddings are as numerous here in Britain as they are in India. Their reasons for leaving home are various, but so far these girls have received no sympathy from society — only criticism and malicious gossip. They have nowhere to go, their own community ostracises them and the white society is hostile and unfriendly.

However, what makes it so novel today in Britain is the realisation that the community must provide a hostel for these homeless Indian girls as their problems are entirely different from those of girls of West Indian origin and English girls. The community relations officers and social workers in areas with large immigrant Indian populations have emphasised the growing need for more such hostels to be opened. At present only one or two of them exist throughout Britain.

When I visited one of these hostels in Leicester which is basically for homeless youngsters I found that all the occupants were Indian girls who were living in constant terror of being discovered by their family. They agreed to talk to me after being assured that their true identity will not be revealed. Ayesha, a young Muslim girl, told me how it was like once you leave home.

"Basically Asian girls are leaving home for want of freedom and to escape from unreasonable arranged marriages. In my family they would not allow me to meet the boy before the ceremony. I have always been an obedient daughter. I told my father, 'So far I have never been out with boys, never worn western clothes, never been out shopping on my own, but at least let me meet and get to know the man I shall be spending the rest of my life with.'

"He thought such a meeting was unthinkable and would disgrace the whole family. He used to tell me, 'You are my daughter and only I know what is good for you'. So I ran away before the wedding.

"My father has never forgiven me since, I phoned him once to ask forgiveness, but he shouted back 'Don't ring us up, you are dead as far as I am concerned. If I find you I shall cut you into pieces.' But I shall still love him and my family although he has beaten me several times. After I left home I was on the run for two years from one place to another trying to escape from my father's friends who tried to kill me.

"It was difficult to stay in the same town as even the Indian community disowned me. In shops owned by Indians they would not even serve me. I was very, very lonely. I did not know how to face life on my own and eventually I ended up in a police station. They put me in touch with the social services department. In this hostel I have made friends and I don't feel so sad, but every time I go out I am terrified of being chased by someone who knows my family."

Another girl I spoke to told me, "My parents got me married when I was sixteen to a boy from India. I was born and brought up here, but I have no freedom. I refused to consent to the wedding, but they tied my hands and dressed me up. After the ceremony I couldn't stand it any longer and ran away. They cheated me. When they showed me the photograph it was of a young man but my husband is an old man. I went back home a few times, but after some time they would fetch my husband to take me away so I used to run away again. This time I have left them for good. At school my friends used to ask me if this old man was my husband, I used to tell them, 'No he is my father'!" After living away for two years she was now seeking a divorce.

Jasbinder's story was different. She refused to consent to her marriage and took an overdose of sleeping pills. When her family discovered this, they didn't call for a doctor but made her vomit and gave her drugs and sedatives to make her go through the ceremony. Jasbinder didn't remember her marriage ceremony, but her ordeal started when she started living with her stranger husband. Her roommate at the hostel described her nightmares and the mental agony she went through. "Every night she wakes up screaming and shivering that her husband is attacking and raping her. Her marriage has given her the worst kind of trauma and revulsion against sex."

After listening to these horrifying experiences it was hard to agree with the general view that the tyrannical arranged marriages of yesteryear are dwindling in Britain. However, not all girls leave home because of arranged marriages. Generally the attitudes of Asian parents towards their daughters' education and careers are based on preconceived notions. Education and career are unimportant as far as their daughter is concerned, the only career for her is marriage.

Some Muslim parents strongly discourage their daughters from studying further than the school stage, thinking higher education will only make their girls 'immoral' and 'shameless'. Bright girls who want to study further or work have to leave home to achieve their ambitions.

Sometimes, the pressure of leading double lives at home and outside prove too much for the young girls. Coupled with broken arranged marriages, it leads to mental breakdowns.

Rev. Derek Sawyer of St. Michael's Vicarage, Leicester, has been deeply involved in the community welfare of Asians and has openly advocated the opening of hostels for Indian girls. He was alarmed to see the high number of Indian girls in mental homes. He is also involved in the hostel for homeless youngsters, which I visited.

Seeing the number of Indian girls coming to this hostel increasing, he encouraged the Community Relations officers to open a hostel only for the Indian girls. This new hostel, which will be opened shortly, will be called "Havan". The location of this hostel is shrouded in secrecy because of the strong opposition raised by parents and leaders of various Indian communities.

Mr. Suresh Chauhan, Chairman of "Havan", told me that he would like it to remain secret for as long as possible to avoid trouble. Besides, if the place was discovered, there were bound to be demonstrations, etc. The parents and community leaders had filed numerous petitions against the opening of such a hostel as they saw it as a direct threat to their cultural integrity. But the local council had overruled their objections and had approved the opening of the hostel.

Mr. Chauhan explained, "By opening this hostel we are not attacking the Indian tradition of arranged marriages nor are we encouraging these girls to leave home as some parents think. On the other hand we are preventing these girls from turning to other extremes in this western society, like alcoholism, prostitution, etc. Since these girls are raised in such sheltered homes they are easy prey to dangers which can be far worse than their unhappy arranged marriages. We are just providing these girls a breathing space before they can

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HAVAN: HOSTEL FOR RUNAWAY GIRLS IN BRITAIN

sort out their problems. We want to give them the understanding and security of a home. That's why in this new hostel we are going to have a middle-aged Indian mother figure as a matron."

The hostel will be financed by a grant from the Urban Aid Schemes and St. Michael's Trust. Working girls will have to pay rent, but those who can't work will be supported by the social services. Mr. Chauhan told me that they will be working in close liaison with the Housing Board so that they will be able to make arrangements for girls once they leave the hostel to live on their own. However, the aim of the organisers is not to estrange families but to reunite them wherever possible. They want to make parents realise that their daughters are individuals too and the sooner they allow them some freedom the better it will be for both concerned and family harmony.

The Rev. Derek Sawyer told me that Sikh and Muslim girls in Britain faced a greater struggle for freedom than Hindu girls. But the parents of most Asian girls are insecure about their daughters' future in this permissive society and think the only security lies in arranged marriages.

He told me that usually girls who stay at the hostel go back to their parents with an improved understanding on both sides. The parents realise that it would be safer to give their girls some freedom than lose them altogether. "One has to accept the fact," he said, "that in the future there will be more mixed marriages and parents cannot bring up their children isolated from the society they live in."

However, the opposition leaders and some indignant parents are highly critical. Mr. Kartar Singh Sandhu, a representative of the Sikh community in Leicester, gave me his strong opinion against the opening of this hostel.

"This idea," he said, "was started by some whites and black opportunists, who never even consulted the Sikh, Muslim or the Hindu community in Leicester; nor do they understand our traditions. When a girl leaves her home it is entirely a personal matter for the family and should not be brought out in the open. No outsider, even if he or she is a social worker, has any business to interfere in family affairs.

"By establishing such hostels these people are filling useless Western ideas in our children's minds. You can't bring about a revolution because you are in a new country, you don't throw your values and traditions into the dustbins because you are in England today.

"Our Sikh girls are brought up in the true Indian tradition and made to realise that their parents' home is only their temporary residence and that they really belong in the future home of their husbands. who must be chosen for them. When the wedding day comes the mother will advise her daughter that from that day onwards her in-laws will be her parents. If she has any problems she must solve them there, not bring them to her parents. And if she leaves them and runs away, only her dead body should return to this house."

I asked him if he was not turning a blind eye towards the fact that there is a problem of runaway girls. He replied, "Yes, it's true that many of our girls are leaving their homes, but a hostel like this will only encourage them to revolt against their parents. I don't believe in divorce either, because it destroys the need for reconciliation. I understand that there will be changes from one generation to another, but generally the majority of the young accept their parents' values. Only a minority turn into rebels. These people are encouraging the young to throw their long preserved traditions into the dustbin. This is why we parents feel threatened. Our culture, our values and traditions are threatened by the existence of such hostels."

It is difficult to say at this stage whether the hostels of this kind will really help the runaway girls or, as Mr. Sandhu thinks, "encourage girls to defy the authority of their parents."

What is important is that they will give a refuge and breathing space to desperate girls who would be otherwise driven to resorting to drastic measures like attempting suicide. The fact that they have somewhere to go now must give them some consolation.

BEAUTY BULLETIN

MAINTAINING WEIGHT

I have reduced by about six kg.s and I do not want to lose any more. I am worried that if I stop dieting, I will gain weight again. Any suggestions?

K.K.L. (Delhi)

While dieting you have established good food habits. To curb calories you have cut fats from your diet, also rich desserts. Now in maintaining your weight your choice of food can be wider. You can have a slice of bread with a little butter and a modest dessert. But you should not start having lots of butter, rice and potatoes, bread and dessert — otherwise the lost fat will soon return.

After your diet you feel content with smaller meals. You must be firm and keep your appetite under control.

You must remember never to eat until you are really hungry. Habitual overeating increases the appetite. It is always better to eat less than to overeat.

PUFFY EYES

My problem is puffy eyes and fatty shoulder blades and bulge in underarm area. Can you help me to get rid of these.

A.H.B. (Pune)

Lack of sleep and fresh air, constipation, insufficient exercises are some of the causes of puffy eyes.

You should exercise in open air and drink plenty of water. Place cucumber slices on closed eyelids and lie down in a darkened room with your feet elevated on a low stool.

Here is an exercise for your shoulder blades. Do it regularly till you see results.

Lie flat on back with knees bent and soles of feet on floor. Spread your arms out at shoulder level, back of arms and hands touching the floor, and touch fingers to ears. Inch by inch return arms to original position. Do ten times.

TO BEAUTIFY NAILS

HOME MANICURE

I have lovely long nails and I am very fond of beautifying them with nail polish in different shades to match my clothes. But I don't have the time to visit a beauty parlour because I have a full time job and in the evening I give tuitions to children.

I want to manicure my nails at home. Please give details.

G.L. (Calcutta)

Start by removing the old polish with a good remover. Then file your nails into oval shapes using an emery board — never use a metal file. Don't "saw" nails but file them gently from sides to centre.

Massage your cuticles with a cuticle cream. Soften hands in warm, soapy water for about five minutes. Rinse well and dry them.

Now remove hang-nails gently using nail scissors — don't pull them. Very gently push back the cuticles with a cotton-tipped stick.

Don't apply a thick coat of nail polish — two thin coats are better and long lasting. Apply the first coat, let dry, then apply the other and dry completely.

For pedicure, trim toe nails straight across. Soak feet in warm, soapy water and using a pumice stone remove hard skin on toes and heels. Dry well. When applying polish, use wads of cottonwool between toes to separate them.

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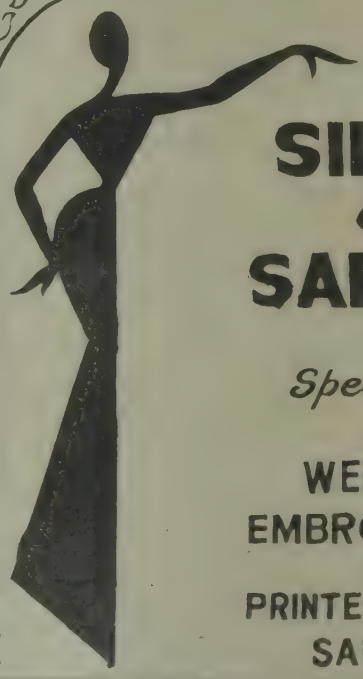

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BOOK NOOK

What is being written by or about women?
On this page every month we bring you a review of some of the books published recently.

POLYANDRY IN ANCIENT INDIA by Sarva Daman Singh; Vikas Publishing House, Price Rs. 95.

How is one to look at a practice like polyandry? As a primitive custom that faded out with totem poles and witchcraft? As evidence of an inherent moral decadence before civilization "arrived"? As a stage in the social evolution of mankind? In his book "Polyandry in Ancient India", Sarva Daman Singh warns against passing value judgments on a custom that is no more immoral as it is obsolete, developing as it did to satisfy certain needs at a given period of time. He emphasises the need to substitute understanding for judgement when viewing customs that differ from currently held beliefs of morality, saying that "the meaning or value of any expression of sexuality is determined in the social context within which it occurs."

Tracing the social history of the human race, the author points to a time when men and women cohabited without constraints of any kind. General promiscuity yielded place to group marriage in which a group of brothers and sisters lived communally. The nomadic character of these primitive societies in which man played the hunter role prevented the development of deep bonds between father and child, whereas a close association between mother and child was necessary for the child's physical survival. Moreover, lack of paternal certainty prevented the acknowledgement of kinship through males. Thus early societies tended to be both matriarchal as well as matrilineal, in which every group consisted of a number of small brotherhoods each composed of the sons of the same mother.

All the same, incest prohibitions came into force fairly early and were perhaps dictated by evolutionary and economic pressures. The avoidance of copulation between siblings and between father and daughter would control the birth rate. Sexual competition within the family would tend to undermine its unity, and unity was essential for survival in a rugged and hostile environment. Erotic impulses were therefore directed outside the family in order to make the individual respect the law of reciprocity, one of the vital factors in social organization. In a sense, it functioned as a kind of barter — we'll give you our sister, if you'll give us yours.

Multiple relationships are seen to be a consequence of harsh living conditions, a disproportionate ratio between the sexes as a result of the absence of men in warrior societies, and an economic need to curb the population.

As society settled down to an agrarian rather than nomadic lifestyle, problems centering on property rights and the legitimacy of children necessitated a formal marriage ritual. Even so, as the author points out, the Sanskrit word for marriage, 'vivaha', simply means leading away and traditional Hindu classifications of marriage include such forms as the 'gandharva', 'raksasa' and 'paisaca' which do not involve any ceremonial rituals.

Despite marriage having acquired a social and legal standing it did not by any means become a one man/one woman union. Polykoity, a generic term describing all plural relations between the sexes, came to be substituted by polyandry (which permits a woman more than one husband) and polygyny (which permits a man more than on wife). Even after monogamy came to be the accepted norm, the Hindu custom of 'niyoga' in which a man unable to father a son asked another man to substitute for him was widely practised and considered socially acceptable. A child from such a union, a 'ksetraja' son, had both legal and social status. He quotes Kautilya as having said that no type of marriage is to be prohibited as long as it pleased all that are concerned in it.

Tracing the incidence of polyandry through the Puranas, the Vedas, the Mahabharata and various other historical sources, Sarva Daman Singh talks of various societies today which still harbour polyandry or practices akin to it overtly or covertly depending on the attitudes of the people around them. We, the 'civilized people', refer to these societies as primitive, but the author maintains that "primitive is a loaded term, significant only in relation to the level of modern technology, and not quite applicable to the complex kinship protocol of some of these peoples which is often far more detailed and developed than that of civilized societies.

CHILD-TO-CHILD by Audrey Aarons and Hugh Hawes; Macmillan Press, Price 95p.

In view of the fact that nearly 350 million children in developing countries remain beyond the reach of even a minimum of essential services, a unique child-to-child programme was initiated in 1977 by the Institute of Education and Child Health at the University of London. This programme now has projects going in more than a hundred countries.

Proponents of the project recognise that, especially in rural societies, the child functions not merely as a passive fledgling to be nurtured through childhood. Rather, older children look after younger children, help in household chores, as well as go to school. Often they may be the most "educated" members of the family. The programme seeks to utilize this child manpower to rear them into child-teachers who would then play a major role in community health projects.

The book is a hand manual designed for school teachers, health officers and social workers with the aim of helping them evolve health and education programmes in which the child's contribution can be made most meaningful.

One of the good things about the programme is a healthy awareness of the dangers of blindly replacing good "old" practices with bad "modern" ones, like replacing breast feeding with bottle feeding, or useless modern medicines for useful herbal preparations.

Child-teachers are trained in matters of hygiene and inoculation, accident prevention, first-aid and proper care for the sick, and even suitable play methods with younger children so as to stimulate mental awareness and creativity.

Thus the community serves as a laboratory for the child to demonstrate his text-book knowledge and also benefit from this knowledge.

This being the International Year of the Child, the programme has attracted the attention of international agencies such as UNESCO, UNICEF, and WHO. The book, regarding its function, needs to be translated into local languages to reach a wider spectrum of rural educators, not all of whom are likely to be English oriented.

A STATEMENT OF AGONY by Amrita Pritam; Orient Paperbacks, Price Rs. 6.

Her writing is vivid and intense. She freezes a moment, then pours into it the molten lava of time-space history. Today becomes a thousand years ago and a thousand years ago has yet to happen tomorrow. She conveys the repetitiveness of life's experiences despite differences in time periods and settings.

"A Statement of Agony" deals with a man's inner space symbolized by a private room between the bedroom and the living room filled with unused paints and canvases. Ikbal is the young man who has given up the girl he loved in college to marry the landowner's daughter. The novel spans three days of masochistic self-analysis as Ikbal confronts his weakness, ambivalance and guilt and after hours of agonized recrimination, struggles to rise above himself as he has become to reach for the self he once was.

Using dreams and flashbacks to draw analogies from the Pandava story of the Mahabharata, the writer fuses past and present into a single suspended moment of history.

The second novelette, "The Empty Space", handles another commonplace theme — a poor but beautiful girl marrying a rich and eligible man who has become widowed. Here the relationship is portrayed with an exquisite poignancy as she weaves into its fabric insecurities, jealousies, and guilt that would be natural in such a situation.

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THE LITTLE WOMAN

by Don Tobin

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DRIVER'S LICENSES
I HOPE SO -
I PASSED THE EYE TEST WITH FLYING COLORS.
AND I GOT A HUNDRED ON THE WRITTEN EXAM!
BUT I'M NOT SURE ABOUT THE ROAD TEST-
3-25
WHY NOT?
?
THE TESTING OFFICER'S STILL NOT ABLE TO TALK-
PARK CARS HERE FOR DRIVING TEST
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THAT'S A LAUGH!

A rather fastidious man was sitting in a bus opposite a woman who was accompanied by a small boy who kept on sniffing. At last the chap could stand it no longer, so he said to the woman: "Hasn't this boy got a handkerchief?"

"Yes, he has," came the reply, "but he's not lending it to you."

* * *

When things were rationed during the war, the hostess at a small dinner party turning to one of her guests and asked: "Well, Mr. Brown, and how did you find the meat?"

"Oh," he replied, "I just moved a potato and there it was."

* * *

Two flies, father and son, were walking across the man's bald head. Said the father fly: "Things have changed my son. I remember when there was a mere footpath running across here."

* * *

A landlord wrote to one of his tenants, asking him to leave the premises he was occupying in three months. He received this brief reply: "Dear Sir, I remain. Yours faithfully."

* * *

An usherette at a cinema had to visit the dentist. "Which tooth is it that's troubling you?" he asked.

"Balcony, third from the end on the left," came the answer.

* * *

Have you heard the story of the Bishop who fell asleep and dreamed that he was preaching in St. Paul's Cathedral — and when he woke up, he was.

* * *

The meanest man alive. The one, who on Christmas Eve, went out into the garden, fired off a revolver and then told his children that Father Christmas had committed suicide.

* * *

A boy said to his mother, "I want to be early at school this afternoon so that I can sit in the front row. We're going to have a lesson on sex." When he returned later in the day she asked him if the lesson had interested him as he seemed somewhat disappointed.

"Phoo!" he replied, "it was all theory."

* * *

In a rush to get on the bus the little boy was badly jostled by a man who was trying to get out. He complained to his father: "Daddy, that man ought to be punished, he trod on my foot and hurt me."

Replied his father: "He's already punished, my son, I've got his wallet."

* * *

"Mummy," asked a little girl, "do men ever go to heaven?"

"Why, yes, of course, my dear," answered the mother. "Why do you ask?"

"Because I've never seen angels shown with whiskers."

"Well," replied the mother, "some men do go to heaven, but they only get there by a close shave."

* * *

Compiled by George Fegradoe

A Happy Day

P. Raju Gopal

The girl was sixteen years old. She had been sleeping close to the window and drops of rain had caught her cheek and she woke to the shattering knowledge that she was sixteen. She turned to lie on her back, one forearm crossing her face. It was the time of morning that she loved best, when she was aware of everything, of the sunlight and the rain and the smell of the wild plants that grew outside her window. She sighed deeply. Absently she stared at the room. It was large with cracks in the ceiling where the wooden beams stretched and had bent, and the wooden almirah had a worn photograph of Hema Malini slapped on its side by her younger brother.

"Get up Preeti," Amma called out. "Don't dawdle in bed get up." With the sons Amma was less abrupt. They awoke after a bit of coaxing and headed straight for their toothbrushes. Preeti ran to her father before he could go to the puja room. After his puja he was a changed man, ready to face responsibilities as head of the family and braced to face the world, in short, inaccessible. "Sree Ramachandra Ki Jai," he said. His two sons echoed him. He was nearing fifty, and a Rama bhakta.

"Appa," she said, "Meena, Lakshmi and I are going to a movie."

"Which one?" he asked casually.

"The one at Sangeet," she said.

All outings were usually referred to father. "Why don't you go tomorrow?" he asked.

"I don't have anything to do today and it's boring sitting at home with nothing to do. Ramu is younger than I am and yet he stays out longer. Besides, we are not living in the old stone age."

She waited to see the effect of this remark. "What do you think is going to happen to me?" she continued. "Each time I go out Amma and you wait with so much anxiety as if you expected me to be murdered."

"Who are you going with?" Appa asked.

Preeti replied cautiously, "Meena and Lakshmi." Actually she hated both, but Appa approved of them and she had no choice.

"Mm," said Appa thoughtfully as Preeti waited breathlessly. "Okay," he said at last.

Now that permission had been granted she went on to other themes. Appa as always was a willing listener.

"Why is it that boys get the best of everything? Better books, better clothing, better everything. I can read, in fact, I'm the only one who wants to read, but they are the ones to get the books. You give them more money and they also go to places I never visit. There is no way a girl can get anything in this country. For centuries we have been down trodden, oppressed by the weight of the dominant male."

Appa looked startled. He wondered from which book she was quoting. He wondered if it was altogether right to let the girl read the kind of books she did.

Why is it that girls are not thought of at all? Preeti pursued her theme in her mind. Why are they non-existent even to their own parents? Why is it...

"Balachander, Balachander," a male voice broke in. It was her father's friend. He hurried out, leaving Preeti's queries unanswered. After her father left she continued to ponder along the same lines. A girl did not have too much to look forward to in life. After 18 or 19, marriage, two or three children, endless housework, a grumbling husband and her fate was to be hidden in some corner of the house. She wondered for a moment if this was the natural order of things and then shrugged off the whole complicated issue.

Her mother was leaving for the temple. She usually did her puja by going around the tulsi plant at home, but on Fridays she went to the temple.

"Tell Pochamma to get the tomatoes and the cabbages before I'm back," she told Preeti and left for the temple, muttering "Siva Siva," under her breath.

Preeti hurried to old Pochamma and began teasing her. "Go and get vegetables from the market. Fast, and...."

Pochamma glared at Preeti and muttered a few words which Preeti heard and understood, but pretended not to hear. The old woman was the only one with whom she felt to be on equal terms — argue, and cajole, offend and make up. "And don't bring dried up cabbages or forget to bring the correct change."

This pretended severity upset the old woman who had dandled Preeti on her knees. The hurt look on her face melted Preeti's heart and she rushed to the old woman and said, "I only said that because you always tease me. You are a nice old granny and your sons and grandsons are nice, too. So is your husband's ghost nice."

The husband of the old woman had been a bad man who had beaten her regularly but to Pochamma he was a god with all kinds of noble qualities. "Probably that's because he's dead and she prefers to think of him as a saint," Preeti thought. Pochamma herself had admitted that he had been a waster and a bully, but he had been after his death — a model husband to his wife.

At ten Amma returned from the temple. She thumped her cloth bag on the table, muttering angrily.

"What happened?" Preeti asked.

The temple had been crowded and after the puja she had discovered her chappals were missing. She had to walk home barefoot and her temper, never very good, exploded. "Why don't they hire a policeman to look after honest people's belongings? Thieves they are, all thieves. They have no respect even for a temple. Oh Rama, Why don't you look after our belongings?"

Preeti smiled. She found the idea of Sri Rama leaving all his godly business to look after Amma's chappals rather funny. The more she thought of it, the funnier it became and she laughed.

Amma glared at her. "What are you laughing at?"

Preeti had a sudden vision of Lord Rama talking with Amma

about Hawaii chappals, leather chappals, sambhar chappals and chappals of the latest variety, and Amma accusingly pointing a chappal at Sri Rama. Preeti spluttered again.

"Are you mad?" Amma screamed, but in spite of herself, could not help smiling. "You are mad," she repeated, and smiled. Her temper had cooled and she began helping Pochamma and Preeti with the cooking.

After lunch, Preeti waited for the clock to show 2.30 which meant that she could go to the movie. She clad herself in a white cotton saree with a green border. She took a small jasmine garland and put it in her hair. She remembered briefly that she was supposed to take Meena and Lakshmi along, but decided that they would be bored with the movie. "Where is the point in taking people who are bored with movies?" she asked herself. They showed very little interest in life. Always looking after babies cuddling children. They wanted to be mothers overnight.

Preeti walked into the afternoon light. The heat of the sun was mellowed and cooled by the breeze. There was something wrong with one of the chappals she was wearing and she went to the mochi at the corner of the street. He was the one who leered at her on the way to college, but she had no choice. "I will give 15 paise, and make it fast, don't dawdle over it."

"I will repair it as I please. You think because you give your chappal, you own my shop?" He gave Preeti such a ferocious glare that she was frightened.

"What are you angry at?" she asked. "You should not get angry, you must take a vow before God never to get angry. Don't you know that anger is one of the sins listed in the scriptures?"

She wondered whether to call him an ignoramus for not knowing this, but decided against it. The mochi finished the repair and handed the chappal to her. Preeti examined it critically, took the money from her purse, decided against giving it, looked at the chappal again, and then grudgingly handed over the 15 paise. The mochi muttered angrily after her.

The picture was the usual kind — nothing that could hold one's interest for long. During the interval, she wandered into the foyer and stared at the people. One fat lady excited her interest. She had one hand pressed to her pallav which slipped easily and in another had a child in tow. A second kid was following her, and the fat lady kept looking around anxiously to make sure that he was within sight. Both were screaming loudly for toffee and people were staring at her. It seemed that nothing could stop them from yelling the place down. Preeti wondered what she would do. But the fat lady was equal to the occasion. She dropped her pallav and brought both hands smartly down on their heads. The yelling stopped like magic.

One man who said something about the foolishness of bringing children to a movie faced the full brunt of the fat lady's wrath. She went up to him and said, "You are a grownup man and you ought to be ashamed of yourself making remarks like that and harassing women. Who do you think you are? Don't you have a wife or a sister at home to say such things?"

For a teenage girl what can be merrier than a day in which brothers have been fought, mother has been outwitted, and a dear father set on a pedestal?

Having said everything she wanted to, she quite unaccountably burst into tears. A crowd gathered, ready to murder the man. Fortunately for him, the interval was over and people hurried back to their seats.

After the movie ended, Preeti hurried to beat the crowd. It was dark and she had to hurry, or Amma would be frantic with worry. And her worry, as far as Preeti was concerned, always had an unfortunate culmination. In the relief of seeing Preeti safe and sound, she would scold her hard and leave her in tears.

Fortunately, Amma was out and immediately her spirits rose. She could hear her father lecturing her brothers that India's economy, contrary to the pundits' opinion, was in a sound, even enviable position. Ramu tried hard to convince him that it was not. He bought out impressive figures. He said if all the money in India were collected and distributed, all of us would have to starve.

"Would they collect in small change or paper money?' his father asked.

"What?" Ramu asked nonplussed.

Father became irritated. "I asked whether it would be paper money or change that they collect."

"They don't," said Ramu.

"But you just said that they did. You should remember what you say. You are not an old man to forget things. Anyway it would make a mountain bigger than the Vindyas. But the idea cannot be put into practice. There would be no cooperation."

He dismissed the idea as impractical. "Besides," he pointed out, "thieves would try and rob the money, that's what's wrong, thieves everywhere. There is no normal fibre, no backbone in this country."

His eyes blazed with old remembered fires. "In our day we would die if even a paise was missing. (Father had begun life as a cashier.) If ever a large sum was missing, people would make good from their own pockets."

He went on to tell a story about a man who, in spite of incredible poverty, refused bribes and as a consequence was dismissed by his superior.

It was not merely honesty. It was a passion that went deeper. He knew, believed and lived in what in his simplicity he called the Truth. Those who knew him knew of the tremendous passion that went into what to others was simply a moral principle. With others it was a moral code that was instilled in childhood. With him it was a part of his very being. Abstract ideas high principles, were to him as tangible as the sun and familiar and down to earth as one's hand.

Ramu was silent as he remembered that his father was usually talked about in the tone that one reserves for heroes and legends.

It was Preeti who broke the spell. She came in, stood for a moment at the door as she had seen the heroine in the movie standing, sweeping them all with a long, languorous glance, and then she exclaimed, "Appa," in a gush of affection. "Appa," she repeated and put her arms around her father. Then she asked Ramu sadly if he was going to the picnic the next day. When Ramu said that something had come up and he was going to college as usual, Pretti wistfully said that life was rather sad.

Ramu took up a book and began reading it. Preeti looked at him every now and then and began looking sadder and dreamier. After about half an hour Ramu finished the book he was reading and turned around in surprise to see Preeti still looking softly and sweetly at him.

"What's the matter? You are not constipated, are you?" he teased.

The dreaminess vanished like magic. She glared at him and the quarrel this sparked off lasted till Amma came home and broke it up. As far as Preeti was concerned, she had won. Pochamma's style had come in handy. She still retained a smile of satisfaction long after she was asleep. It had been a good day.

THEY PLAY A VITAL ROLE

Their day-to-day arduous chores notwithstanding, the rural women of Kutch have created an enviable tradition of varied crafts. And what is more, through their unique handiwork, these skilled craftswomen help augment the family income too. Our staffer CHAKRESH JAIN reports from Bhuj, Kutch.

Miles away from civilisation... we drive through a vast arid expanse dotted with cactus and thorny shrubs. Grim sandy plains, as far as eye can reach, lie scorched beneath the blazing sun. The swirling haze of the desert sand blinds the vision. An eerie feeling grips us. Except for an occasional bird, a stray herd of cattle, no sign of life disturbs the desolate loneliness. A solitary herdsman prays silently under the open sky. This is Banni — one of the remotest corners of Kutch, touching the desert of the Rann of Kutch.

After a strenuous journey, we arrive at Gorevali village inhabited by the Mutwa community. They are Maldharis or cattle breeders. Meer Khan greets us warmly. He holds an M.A. degree and has dedicated himself to welfare work among his people.

We refresh ourselves with tea and the most delicious mava I have ever tasted. Milk and its products abound in this region.

I don't see any women. . . even burkha-clad, I tell him.

"They don't move out. . . they are in purdah, confined to their houses," he informs me. "You can see them there," and he points to a cluster of circular mud huts, with thatched conical

TOP : Front portion of a kanjari with gorgeous embroidery decorated with tiny mirrors.

ABOVE: Nimble fingers. . .Tying fabrics to produce the most unusual designs are Sakinabai and Hajrabai, winners of the National Award in bandhani.

LEFT : The art of bandhani calls for great skill . . . lovely sarees in captivating bandhani designs.

Photographs : Farokh Reporter

B/W Photographs : L. M. Pomal

roofs, surrounded by a high wall.

Good-looking and graceful, attired in their traditional costumes, decked in lovely silver jewellery and ivory armlets, they form a spectacular sight. They gather round me. Eager faces, curious looks. To them I am a total stranger. Hardly any outsider ventures to visit Banni — more so a woman like me.

I feel their beautiful kanjaris (short kurtas with embroidery in front). With the minutest of stitches and threads in brilliant hues, using intricate geometrical designs inset with tiny mirrors, these skilled women produce the most gorgeous embroidery. They are also famous for dhadkis or quilts in fine applique work. A Mutwa woman starts embroidering kanjaris as soon as a daughter is born to be given to her as part of her wedding trousseau.

By afternoon when the household chores are over, when the whispering winds waft through

ABOVE : Banni is famous for dhadkis or quilts in fine applique work deftly executed.

ABOVE : A bullock cart with Mafo in patch work. Shown alongside is a beautifully embroidered Mafo in an eye-catching floral pattern.

the mud-rammed courtyards, the women get busy with their embroidery, and go on ceaselessly with their needle to produce items of rare beauty.

In the Rann of Kutch often the waters from the sea swirl inwards during the rainy season flooding the low-lying tracts. The inhabitants live with their livestock in mud huts on a raised area. The women take up embroidery as they wait for the waters to recede.

At times due to erratic rainfall when drought strikes the land, the men become idle. In such difficult times, it is the women

who help keep the home fires burning through sale of their work. A subsidiary occupation for them, Meer Khan organises this

Friendly, warm, sensitive and diligent, their faces do not fade in my mind.

The scene changes. Locale: Dhaneti village. Its occupants are the Ahirs who live by agriculture. Here again the women excel at embroidery.

"In the early days when living was cheaper, I never sold my work," says Raji. But now that the cost of living is high, she cannot disregard the monetary consideration.

Raji piles her embroidery in front of me — heavy ghagharas, profusely decorated cholis, trappings of cattle, torans, wall-decorations — all indicative of the pastoral mode of life. They bring cheer into the lives of these rural folks and add beauty to drab, austere surroundings.

Raji rises at six in the morning, fetches water, cooks and cleans the house, then sets out for cotton-picking. On her return in the forenoon she prepares bajra rotlas. Once free from the daily chores, she sits down to embroider in whatever spare time is available.

About 65 women from Dhaneti have taken up embroidery as their profession and earn Rs. 4 to Rs. 7 daily.

I meet Perma. She is wearing the traditional widow's weeds. She is "educated" — she has studied up to the fourth class — and is respected by the villagers. She does not embroider now but executes orders for sarees and household linen for a Bombay firm. She distributes work among the women. She selects the patterns, colour combinations and stitches. She is a born artist. For this she is paid Rs. 350 per month. Being a skilful embroiderer-designer Perma knows her worth.

"Are you a buyer?" she asks me. A shrewd woman with a keen business sense, I am impressed by Perma.

We are now in Bocha village — populated by the Rabaris, a nomadic tribe, owning camels and goats. I enter a mud hut, its neatness strikes me. Its walls are decorated in clay relief inlaid with mirrors; also the clay chest which stands in front.

From a dilapidated tin trunk, Heera takes out beautifully embroidered articles — bead work fan and pot holder, bead covered coconut (used in marriages), wall decorations and so on. Regarded as show pieces, they are stored away to be brought forth on festive occasions.

An Ahir woman embroidering a skirt in a floral pattern inset with mirrors.

The toothless granny proudly displays a bonnet in exquisite beadwork, edged with gold and silver ghunghuroos.

"This is for my grandson," she beams. He is fast asleep in a ghodia (cradle) in which is suspended a bird in gaily coloured beads. The boldness of Rabari embroidery matches their free spirit and love for bright colours and forms. The Rabari women also sell their work. The prices are high — they know its value.

We visit Sukhpar and Madhapar villages. These can hardly be termed villages because of the pucca houses. The semi-urban community of the Kanbis who are cultivators are an affluent lot. The economy of these places is based on foreign money. Most of the men folk are employed in the Gulf countries, Africa and the U.K. and remit huge sums regularly. Thrifty and industrious by nature, the women utilise their leisure hours profitably — by embroidering, working in fields, or as contract labourers at building sites.

Despite the onslaught of urbanisation, the needle of the Kanbi women has not rested. They have started using synthetic fabrics for embroidery.

All decked up in their traditional costumes with beautiful embroidery.

Dedicated to their traditional craft, the women of Lilpar provide a pointer to what they can achieve despite severe handicaps. Its occupants are Girasias who are landowners belonging to the former ruling clan. The women are in purdah.

Mr. Dayaram Kevadia and his wife Lakshmi recount the harrowing details of the miseries of the villagers during drought and famine. This couple proved a great stimulant in helping women earn subsidiary income and free them from the clutches of the middlemen, who had been exploiting them through the years. Endowed with a missionary zeal, they have been engaged in the upliftment of Lilpar, especially the Kolis, a scheduled tribe. Based on the Gandhian concept of Sarvodaya, denoting an egalitarian community, everyone has employment here.

Dayarambhai makes arrangements for obtaining the embroidery material and organises the sale. The women earn Rs. 4 to Rs. 7 per day.

It was a delight to observe them at work. A unique feature of the Kutchi embroidery done here is that even the most intricate pattern is embroidered freehand.

I watch an eight-year-old girl peering into her mother's work. Doesn't she attend school? I query the mother.

"Where is the need for it? After all, once she is married she has to do domestic chores."

Exposed to their living tradition, the children of the craftsmen get familiar with the craft and its technique and take to it naturally.

The focus shifts to the crowded Khatri Chowk in Bhuj, the home of the tie-and-dye artisans. In the narrow, winding lanes, where animals jostle with men, women sit at their doorsteps chatting away, their nimble fingers busy tying the fabrics. The dyeing process is handled by men. A laborious art, the bandhani calls for great skill. I am on my way to the house of Hajrabai and Sakinabai, winners of the National Award in bandhani. They show me their experiments with new items.

About 500 families in Bhuj are employed in this art — women supplement the family income. Little girls also render their quota of help and get paid.

The women of Kutch have been playing an important role in economic activities too — the proportion of "working" women being higher in rural areas than urban. In spite of their strenuous drudgery — rearing children, cooking, working in fields, tending domestic animals, they have created an enviable tradition of varied crafts. Their aesthetic urge, their innate sense of colour and form have found expression in the myriad items they produce. Above all, their allegiance to their hereditary crafts has not been eroded, though it does not fetch them as rewarding a remuneration as they rightly deserve.

This poses a grim threat to our crafts. Therefore there is an imperative need for greater protection and a better deal to these highly-talented but ill-paid artisans. To help them create a wider market, the Bombay-based Kutch Economic Development Council, for the first time, held the "Kutch Kasab" and "Kutch Darshan" exhibitions in Bombay.

The winds of change are astir and all feel its invigorating influence. The hard working farmer, the lowly shepherd, the toiling Harijan labourer, flaunting their transistor sets; or the Rabari woman sporting a wrist watch, symbol of a new life, as she ambles to the fair in a camel cart. . . are all alive, aware of the new way of life. The impact is overpowering, all pervading.

NEVER AN IDLE MOMENT...

Time: 1965 Indo-Pak conflict
Scene: Bhuj Airport

The army is alerted. Tension mounts. Suddenly a resounding explosion rends the air. A Pakistani aircraft has dropped a bomb. Its target — the airport. The runway is damaged.

In a flash there is hectic activity at the scene of the explosion — masons and women labourers carrying mortar and cement start repairing the damage. They work non-stop in a passion of patriotism and in no time the runway is ready. What is more — their services are voluntary!

These are the hard-working Kanbi women, belonging to the semi-urban community of agriculturists, engaged in various economic activities. After the household chores, they take up embroidery, work in the fields or serve as contract labourers at construction sites. There is never an idle moment for them.

An affluent lot, they even lend cash to the contractor when he falls short of it! Some possess Mercedes cars, but this does not deter them from taking up manual work. This is not looked down upon as they are labour/work oriented.

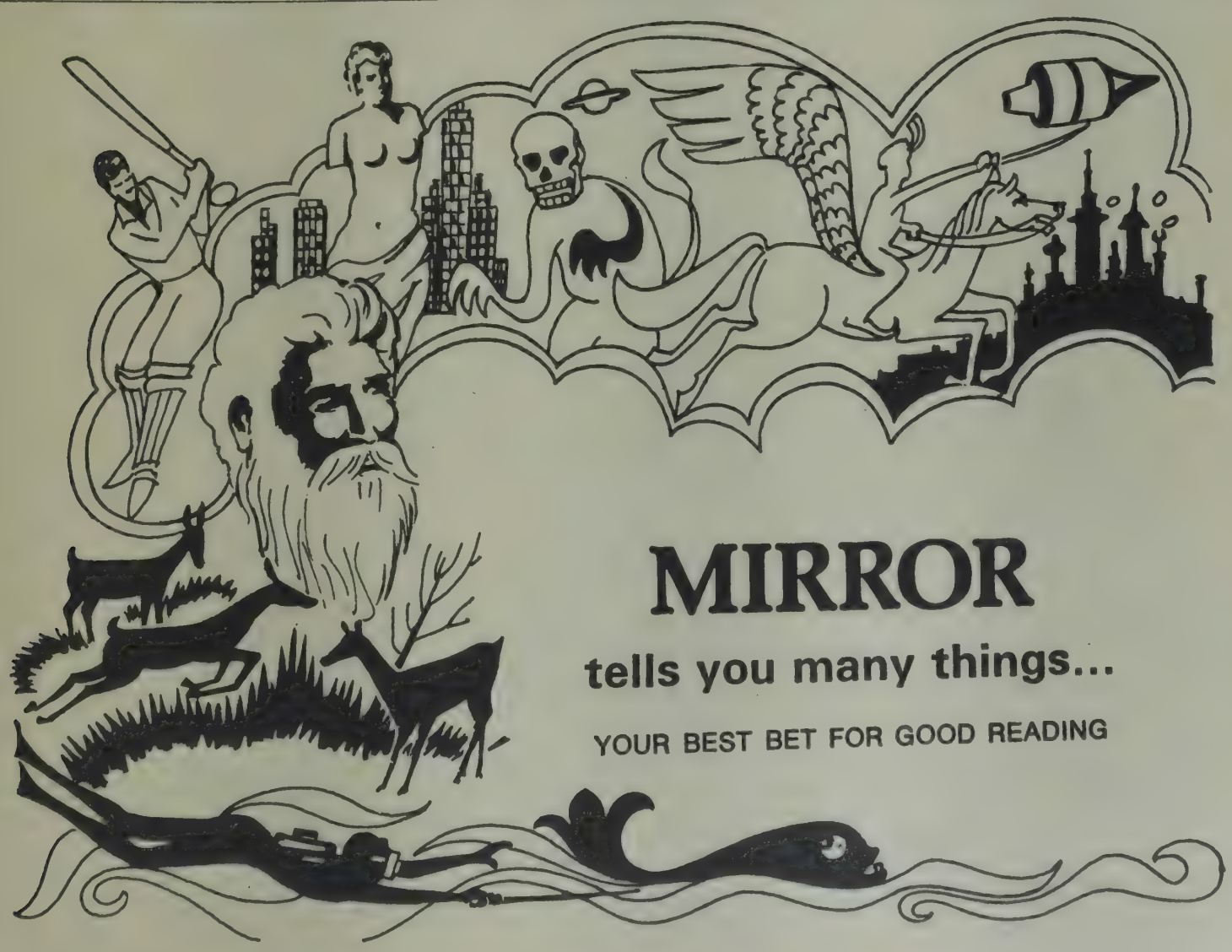
Well dressed, some wear clothes made from synthetic material, and watches too.

The Kanbis maintain a hereditary lifestyle — unostentatious living, simple food and thrifty habits. They perform all household chores themselves and do not employ servants.

Child marriage is common among them. And in case of a divorce — no court hassles. Their priest settles the issue.

But the younger generation is totally different, opting for a modern way of living.

C. Jain



A TOUCH OF TRADITIO

Embroidery is one of the ancient Indian techniques of textile decoration and is still at its height in the fashion world of today. Featured here are some of the elegant pieces embroidered in traditional Kutchi designs and stitches. Imaginatively designed by NIRMALA MERCHANT of Bombay in brilliant colour combinations on silks and satins, these masterpieces are turned into enticing ghagra-cholis, salwar kurtas and "kediu" sets.

LEFT: Sparkle on a happy occasion in these beautifully embroidered ghagra choli and ghagra kurta ensembles. Embroider fully or in a border pattern with varied colours of your choice. Match the ghagra-choli with a plain chiffon dupatta.

ABOVE: Excitingly traditional! Embroidered cholis look smashing when worn with a plain chiffon or silk saree. Embroidered motifs repeat all over and the sleeves and neckline are edged with a contrast braid.

RIGHT: Happily at ease are these children beautifully clad in the traditional salwar kurta, ghagra choli and the kediu set. Kurta and the kediu have tiny embroidered motifs while the scarlet ghagra has a broad border embroidered in striking colours.

Photographs : Farokh Reporter

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WINDS OF SOCIAL CHANGE IN KUTCH

A NEW AWARENESS AND A NEW ELAN ARE SURGING THROUGH THIS ONCE PRINCELY STATE, AND WOMEN ARE IN THE FOREFRONT OF THIS PROGRESS

Surendra Sheth

Till the integration of princely states into the Indian Union in 1948 Bhuj was the capital of the princely state of Kutch. At that time it was a walled town surrounded on all sides by a stone wall 30 feet high and four feet thick with five gates. Life was so tightly circumscribed by tradition and custom 40 years ago that the 25,000 people inside the walled town lived in different sectors divided on the basis of caste. Harijans had separate pockets and so had the Muslims. Women were confined inside their homes. Never were couples seen going out together for a walk or visit. Caste and sub-caste awareness was acute.

These pictures show how the once strictly homebound women of Kutch have now started working in offices and factories... a great leap forward for them.

Purdah was very much in vogue. There were film shows exclusively for women at noon time, mostly religious. In higher secondary schools there were hardly two or three girls. At the middle level there were hardly more than ten. Girls had four separate primary schools. Girls taking up work outside the house was unknown until 30 years ago a child widow, Dahiben Jethi, belonging to a backward Hindu sub-caste joined service as a teacher. Her parents were naturally reluctant at first, but gave in ultimately and later stood by her, when her in-laws frowned upon the idea, and her caste felt outraged. But Dahiben pursued her career and recently retired as the first Kutchi woman Inspector in the Department of Education.

Then another woman, Kankuben, defied social taboos and also became a school teacher. She has been largely associated with women's and children's welfare activities. This was the social milieu against which we must evaluate the progress women of Kutch have achieved today. On the advent of Independence the winds of change began to blow in the walled town. It first blew away the walls on the east and south of the town. Then the walls separating castes and communities crumbled, and finally those that separated the sexes rigidly and imprisoned women inside their homes collapsed.

Girls began to attend school in larger numbers and the late forties and early fifties saw a spurt in female education. New girls' schools were opened and the Lalan College was established. Kutch joined the mainstream of national life and Bhuj, being the principal town, responded first to the new wave. Women began taking up jobs, but still mostly as school teachers and nurses. An office job was yet a rarity and the few who served excited snide remarks and social hostility.

But not for long. When the first balmandir with trained women teachers was opened it was a place of admiring curiosity. Women started participating on their own at festivals and fairs. Mrs. Kantaben Soni, Senior Assistant, Zilla Development Board, is the product of this transitional time. She is a graduate. Quite at home with her male colleagues in the office, she has worked out a balance between work at her office and her domestic duties. To working women in metropolitan cities she may appear to be still unliberated, but she is doing what her mother would not even have dreamt of.

In the sixties and early seventies, Kutch was linked with the rest of India by road and rail. The State transport buses brought Bhuj nearer not only to the rest of Kutch but to other parts of Gujarat. A direct rail link brought Bombay, where many Kutchis have settled down, closer, Avenues for higher education have expanded in Bhuj. Co-education is common now and in social life Bhuj has advanced as much as any city in Gujarat.

Girls go out to work in the morning, and return in the evening like their brothers, an uncommon sight 25 years ago. There are several women doctors in Bhuj and two women advocates. Where the city walls were, housing societies have sprung up. Division of localities on the basis of caste has disappeared completely. What was once a Harijan locality has become a cosmopolitan inter-caste locality.

Muslim girls have also benefited from this progress. They work as teachers and clerks. Zoharra Dholia, a Muslim, is an M.A., B.Ed. and is reading for M.Ed. now. She is a teacher in a secular school. It is admitted now even by conservative males that women who belong to an organisation outside their household exhibit greater self-confidence and are better organised. And naturally this self-confidence has brought them equality in their relationship with men. A sea change has thus occurred in the status of women in this once backwater, stagnant region. Education has not only enabled women to appreciate their individual worth but has also armed them to face life with confidence.

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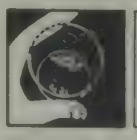

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PERSONAL CHOICE

KUTCHI COOK-IN!

The people of Kutch are warm and hospitable towards their guests. Their food is simple, not too elaborate, and it is served in brass katoris and thalis. Their staple food is bajra. Bajra rotla, butter-milk and lasun chutney are musts with every meal. MRS. DATTA KHIMJI of Bombay gives a taste of authentic food from her home-town. She has done courses in beauty, cutting and cooking and now even tries her hand at various continental dishes

Photograph: Farokh Reporter

DARA NO SEERO
(Sooji Seera)

1 cup sooji
2½ cups jaggery
1 cup ghee
2½ cups water
3 cardamoms, powdered
10 sultanas
5 almonds, blanched

Dissolve jaggery in water. Boil. Strain and keep aside. Heat ghee, add sooji and saute till golden brown. Add the dissolved jaggery gradually. Keep on a slow fire till the water evaporates. Add the washed sultanas and powdered cardamom. Sprinkle cut almonds and simmer on low fire. Stir occasionally till well cooked.

TRIBHAGI DAL
(Mixed Dal)

1 cup tur dal
1 cup Bengal gram dal
1 cup split green beans (mung)
2 tbsps. cummin seeds, roasted and ground

6 white kukum
A pinch of turmeric
A pinch of asafoetida
5-6 curry leaves
2 tbsps. ghee
A few mustard seeds
Salt to taste
1 tsp. green chilli paste

Combine all the dals together. Wash well. Add three cups of water and cook in the pressure cooker till done. Now heat ghee. Add the mustard seeds. When they begin to splutter, add turmeric and curry leaves. Add the cooked dal immediately. Beat well. Add the washed kukum and the remaining ingredients. Boil for a while till the consistency is thick.

KADI

2 cups thick sour butter-milk
1 tbsp. gram flour
1 tsp. ginger and green chillis, ground
2" piece jaggery
5-6 curry leaves
A pinch of asafoetida
1 tsp. mustard and fenugreek seeds
1 tbsp. ghee
Salt to taste
Coriander leaves, chopped

Beat the butter-milk and gram flour till smooth. Add salt, ginger, chilli paste and jaggery. Heat oil. Add the mustard and fenugreek seeds. When they begin to splutter, add the curry leaves and add to the butter-milk mixture. Cook on a very slow fire for about ten minutes, till the gram flour is cooked. Sprinkle chopped coriander leaves before serving.

TARELA GAVAR
(Dry Runner Beans)

½ cup dry beans
½ cup oil
Little chilli powder
½ tsp. turmeric powder
A pinch of asafoetida
Salt to taste

Heat oil in a thick pan. When smoky, remove from the fire. Immediately add the dry beans. Cover with a lid. When the beans begin to crack, remove from the oil and spread out on a paper. Sprinkle with the powdered masalas and salt to taste. Serve with food or drinks.

VAGHARIA
(Channa)

1 cup Kabuli channa
5-6 black kukum
2 tbsps. oil
1 tbsp. gram flour
½ tsp. mustard seeds
A pinch of turmeric powder
1 tbsp. chilli powder
2" piece jaggery
A pinch of asafoetida
Salt to taste
2 cups water
A pinch of soda-bicarb

Soak the channa overnight or for nearly eight hours. Wash and drain well. Put in sufficient water, add a little soda-bicarb and cook under pressure till done. Remove the water and add fresh one and a half cups of water. Heat oil. Add mustard seeds. When they begin to splutter, add turmeric powder and chilli powder. Add the channa. Mix gram flour in a little water and add to the channa. Add the washed kukum, salt and jaggery and cook till the gravy is fairly thick.

VAGHARELA MARCHA
(Fresh Chilli Pickle)

8-10 long green chillis
4 tbsps. oil
A pinch of turmeric
A pinch of asafoetida
½ tsp. salt
¼ tsp. mustard seeds

Slit the chillis. Mix them well with salt. Heat oil. Add mustard seeds and when they splutter, remove from the fire. Add turmeric, asafoetida and the slit chillis. Stir and serve with food.

DHINDA NA SAMBHARIA
(Stuffed Bhindi)

½ kg ladies fingers
¼ coconut, grated
2 tbsps. coriander powder
A pinch of turmeric
A pinch of asafoetida
1 tsp. sugar
½ lemon
Salt to taste
Oil as needed
2 tbsps. chilli powder

Wash and wipe dry the ladies fingers. Slit them vertically, but do not separate. Mix all the above ingredients and stuff this mixture into each ladies finger. Now heat oil. Fry the stuffed ladies fingers till they are well cooked. Serve hot.

KITTI
(A Breakfast Special)

¼ cup millet flour (bajra)
1 cup homemade butter
A pinch of salt
A little ghee

Melt ghee and butter. Let it simmer for some time on low fire. Add the millet flour gradually to avoid lump formation. Add salt. Cook till it forms granules. Do not let it brown on the fire. Serve hot with bajri na rotla.

MUNG DAL BHAJIA

1 cup split green beans (mung dal) with skin
3-4 green chillis
½" ginger
8-10 peppercorns
Salt to taste
Oil for deep frying

Soak mung dal for at least 3-4 hours. Wash and remove skin. Grind coarsely. Crush green chillis and ginger together. Mix ground dal, crushed green chillis and ginger, whole peppercorns and salt together. Heat oil and drop the mung dal mixture into the boiling oil using a teaspoon. Fry till pink or pale brown. Serve with tamarind chutney.

BHARELA MARCHA
(A Pickle)

1 kg. medium-sized green chillis
25 gms. coriander dal (dhana kuria)
20 gms. mustard dal (rai kuria)
10 gms. fenugreek dal (methi kuria)
½ tbsp. asafoetida
1 tbsp. turmeric
Salt and jaggery to taste
Approx ½ cup sesame seed oil (til oil)

In a thali put the dhana, rai and methi kuria and haldi separately along the sides and the hing in the centre. Heat oil; sprinkle over the ingredients on the thali. Cover thali for a while. Mix very well. Add salt. Mix well. Add chopped jaggery and mix well. Split green chillis. Stuff with the above masala and serve.

COOKERY QUEEN

NEENA BABU,
Madras

Mrs. Babu wins Rs. 100.00 for this month's best recipe plus a 5.00 litre all stainless steel Kitchen-King Pressure Cooker from Asha Appliances, a 230 mm Taper Fry Pan from Trupti Industries and a cash prize of Rs. 101.00 from Weikfield.

FISH IN BANANA CURRY

5 medium ripe bananas (Kerala variety)
½ kg seer fish
FOR THE GRAVY
½ coconut
1 tsp. chilli powder
A pinch of turmeric powder
½ tsp. aniseeds
A small ball of tamarind
Salt to taste

Wash the ripe bananas, trim the two ends and cut into two without peeling the skin. Keep aside. Slice the fish into fairly big pieces. Wash and keep aside.

Scrape and grind the coconut into a very fine paste with a pinch of turmeric powder. When half ground, add the chilli powder, aniseeds and grind again. Extract tamarind juice. Mix the ground masala in the tamarind extract. Add sufficient salt. In a flat bottomed cooking vessel, place half of the bananas. Over it arrange half of the fish slices. Repeat with the remaining bananas and fish pieces. Pour the prepared masala-tamarind mixture on top and if necessary add sufficient water, enough to cover the contents. Bring to a boil and cook swirling the vessel now and again till the fish is cooked and the gravy is thick.

RECIPES FROM OUR READERS

Mrs. Roshni Vijayan, Lucknow

BHAJI MASALA CURRY

One or two green chillis
3 medium size potatoes
4 medium size onions
A small piece of ginger
One or two green chillis
2 tbsps. coriander seeds
3 red chillis
Cinnamon
3 cloves
5 peppercorns
3 cloves garlic
Khaskhas seeds
½ tsp. turmeric powder
One cup coconut milk
Salt to taste
Oil for frying

FOR THADKA:

2 to 3 tsps. ghee or oil
One red chilli
½ tsp. mustard seeds
½ an onion
Curry leaves

PREPARATION OF BHAJIS:

Soak urad dal for 4 hours and grind to a soft and foaming thick batter (can be ground in the mixer using minimum amount of water). Add salt to taste. In a frying pan heat the oil for frying. When quite hot, put teaspoonfuls of ground dal into the oil. Fry till done, drain the oil and keep aside.

The curry: Heat a karahi with a teaspoon of oil in it. Lightly fry coriander seeds, red chillis, cinnamon, cloves and peppercorns. Grind the fried mixture to a smooth paste along with garlic and khaskhas seeds and keep aside. Clean, skin and cut the potatoes into quarters, slice onions and cut ginger and green chillis into small pieces. Add salt to taste, turmeric powder and water to cook the potatoes. Cook till the potatoes are done. Add ground paste with a little water and make up the gravy to soak the vadas. Now add thick coconut milk, stir well and remove from fire. Take some water in a dekchi, quickly soak the vadas one by one and put into the curry. See that they are all soaked in the gravy.

Thadka: Take ghee in a karahi; when hot, cut the chilli into two or three pieces and put into the oil, followed by mustard seeds. When they split, add chopped onion. As the onion turns brown, add curry leaves. Add to curry and mix without breaking vadas.

Mrs. Parul Singhal, Kanpur

SPICY KNOTS

FOR THE KNOTS:
½ kg wheat flour
½ tsp. chilli powder
½ tsp. salt
Ghee for frying

FOR THE CURRY:

4 large tomatoes
½ cup curds
A few green chillis
1" piece ginger
1 bunch coriander leaves
½ tsp. cummin seeds
A pinch of asafoetida
½ tsp. chilli powder
2 tsps. coriander powder
½ tsp. turmeric
Salt to taste
2 tbsps. ghee

FOR THE GARNISH:

8 fried cashew nuts
½ tsp. garam masala

Sift the flour and make a soft dough. Keep aside for one hour. Now place the dough in basin under running water. Wash and squeeze the dough till only the gluten is left. This substance is elastic. To this, add salt and chilli powder. Divide into small portions, stretch to about 3 inches and make tiny knots. Use up all the dough in this way. Heat ghee and fry these knots to a golden brown. They will swell to double their size.

Chop the tomatoes, green chillis, ginger and coriander leaves. Mix with curds and pass through a blender. Heat ghee. Add cummin and asafoetida and all the masala. Add the above blended puree and fry till it leaves the sides. Add three cups of water. Let it boil for 5 mins. Add the fried knots and simmer for another 5 mins. Sprinkle garam masala and garnish with fried cashew nuts. Serve hot.

WEEKLY WINNER

DAYA SHRESTHA, Darjeeling

Mrs. Shrestha wins Rs. 50.00 for this week's best recipe plus a 3-in-one Storefresh container from Trupti Industries, a gift hamper from Weikfield and a 1000 ml. Coconut Oil tin from KMP Oil Industries, Cochin.

MOOLI MASH

½ kg lean meat
3 medium size radish
2 medium size onions
2 bay leaves
½ tsp. turmeric
1 tsp. mustard seeds
½ bunch coriander leaves
1 small lemon
1 tbsp. ghee or butter
150 grams mustard oil
4 red chillis

GRIND TO A PASTE:

1 tsp. cummin seeds
1 tsp. coriander seeds
4 pods garlic
3" piece ginger
¼ tsp. pepper

GRIND TOGETHER:

5 cardamoms
1" piece cinnamon
Salt to taste

Grind one onion and keep it aside. Grind the red chillis separately.

Cut the meat into 2 inch square pieces. Cut the raddish into 2" squares. Cut each square into 4 equal parts lengthwise. Steam the raddish pieces for 2 minutes. Heat a heavy saucepan. Pour in the oil. When the oil is smoky remove from the fire. Splutter the mustard seeds, bay leaves, turmeric and salt. Place the saucepan back on the fire. Fry the finely chopped onion for 2 minutes, then add the ground onion and fry for another 2 min. Add the ground chilli paste and fry till the mixture is light brown. Pour in the meat and cook for 10 min. Add the steamed raddish squares and cook till both the meat and raddish is tender. Next make a well in the centre of the mixture. Place the ground masala in it and cover it with the meat curry. Once again cook for 10 min., pour 2 cups of water, close and simmer till the gravy thickens. Before removing, put in the lemon juice, 1 tablespoon of ghee or butter and the garam masala. Sprinkle with chopped coriander leaves before serving.

COOKERY CONTESTANTS!

Revised Contest Rules

1. Each recipe must be accompanied by this coupon.

2. The author of each selected entry will be informed in advance and requested to send a passport size photograph of herself to be published along with her recipe.

3. The recipe must be original and not copied from a cookery book, a magazine of any other published material The prize-winner shall have to sign a declaration to that effect before the announcement is made and the prize awarded.

Address your entries to the Cookery Editor, EVE'S WEEKLY, Bombay Samachar Marg, Bombay—400 023.

Pallavi Jaikishan:

"I LIKE TO LEAD MY OWN LIFE"

Alpana Chowdhury

Three Bs. combine to make Pallavi what she is — beauty, boldness and business acumen.

Boldness she showed even as a young college student when she eloped with Jaikishan. Pallavi was in the Intermediate class, at the Elphinstone College, when she met Jaikishan at cricket matches. They fell in love and decided to get married, but a filmi match was absolutely out where her family was concerned. So they were forced to elope and get married by Arya Samaj rites.

Pallavi then was a very different person. As Jaikishan's wife she was happy playing the contented housewife's role — cooking for him, playing hostess to his numerous writer and musician friends who would start dropping in from nine in the morning, and attending parties and social functions with him. She was the wife of a famous person and a member of filmland — nothing else. How would she describe her relationship with her husband? "A perfect rapport" existed between them.

His sudden death left her a widow at a very young age. Her two children were also very young at that time. At this critical time most of the film people were only curious and would have loved to have seen her break down. Her self-control shocked and scandalized them and set several tongues wagging. She earned for herself the label of "merry widow" and when seven months later she decided to start a boutique she trespassed all traditional norms of decency.

But in her work Pallavi found an alternate aim in life. It also helped normalize the atmosphere in the house — this was essential for the sake of the children.

What were their reactions to all the gossip that circulated after their father's death? At that time they were too young to read or understand what was being said. And now?

"Today I am like their friend. They know and understand their mother. They are also conditioned to the fact that gossip and scandal are the price the families of famous people have to pay."

Pallavi is glad neither her son nor daughter is interested in pursuing a career in films. Perhaps she has seen too much of its malicious side, too much of the sham and hyprocrisy that exist in this glamorous world. Her son would like to go abroad and study business management. Her daughter is still very young, but when it is time for her to choose her career she will be free to choose her own profession and to marry the man of her choice.

What has been her relationship with the film people after her husband's death? Does she have any genuine friends among them?

Pallavi was reluctant to comment on the Hindi film world, fearing it would create misunderstandings. She didn't want to mention any names in particular. But she is very close to the Kapoor family, which is to be expected. She still ties the rakhee on Raj Kapoor and has great respect for Krishna. Her relationship with the film world at large has always been only at a social level, never a personal one.

About the film wives, she says, "They always consider single women a threat to their marriage. They suffer from an extreme sense of insecurity."

What about the men? She finds some of them almost nauseating. The same studs who used to call her "bhabhi" didn't lose time in lecherously taking advantage of her situation and in making passes at her after her husband's death.

Discussing the recent bout of suicides and attempted suicides in filmdom, I asked her what she felt about extra-marital affairs.

"I wouldn't like to condemn extra-marital relationships because it is up to individuals to live life the way they want to. If they are happy doing a certain thing it is none of my business to pass judgement."

She has however no sympathy for wives who can't prevent their husbands from straying. It is up to them to do something fruitful and not while away the hours playing cards (while their husbands gambol?). She added, "I am glad a few of the wives like Zarine Khan have started working on their own."

She thinks it is a healthy trend for wives not to sit complacently (or not so complacently?) at home but to develop an identity of their own.

She took me around her workshop which spelled opulence. Intricate, exquisite as well as rather gaudy embroidery was being done on imported American georgettes, Chinese silks and brocades. Zari and sequins shimmered on yards of "lehanga" material. Though Pallavi keeps emphasising that it is not the money that makes her work but an urge to satisfy her creative instincts, her charges for the embroidery are high. None of her clients, however, are from films. The sarees sell on their own merit and her boutique "Paraphernalia" is doing roaring business.

The business instinct is probably inherited. Pallavi is a Kutchi and Kutchis are basically traders. Her grandfather was a successful exporter of spices. The family hails from Anjaar, though Pallavi herself has never been there, having lived all her life in Bombay.

Her work, she finds, has develoed her as a person, as an individual. She **knows** what she is doing and why she is doing it. Maligning comments don't, therefore, hurt her anymore.

After this I couldn't ask her any more prying questions. How can you, in any case, be inquisitive about a person who says, "I like to lead my own life and I want others to lead their own"?

YOUNG VIEWPOINT

A forum for young people to express their opinions, share news about their activities and get to know more about each other

COMPULSORY RURAL SERVICE FOR STUDENTS

Ketan Sheth

As early as 1958 Prime Minister Jawaharlal Nehru had suggested that all youths between the ages of 19 and 22 should be compulsorily enlisted for social service in villages for a period of three to six months before they become eligible for the conferment of a degree.

Urban college going students know very little about their rural counterparts. An unexplored realm of experience for them, their ideas about rural conditions is a mixture of bookish, prejudiced and distorted notions.

Universities and the Government have recognized this fact, but all the schemes which have been visualized and implemented have been voluntary in nature. The N.S.S. Youth Club (Govt.), the Graduate Volunteers' Scheme, the Concurrent Study Service Scheme, Rural Communes (B.U.) are a few of them.

When approached for their opinions, college and university professors were very enthusiastic about the idea and felt that economic justice and equal opportunities must be carried to the countryside where the real India lives. But the NSS associated teachers did not approve of the compulsion element and cited the success of the NSS on a voluntary basis as proof.

The Students showed a mixed reaction. Though flinching initially, they seem later to be reconciled to, and even attracted by the idea. With the exception of a few, all showed their readiness to go if such a scheme is made compulsory, but they expected, even demanded, incentives of some kind or the other.

The involvement of girls becomes a little complex because they face parental resistance. "We are hardly allowed to go for a one-day picnic. Three to six months away from home is out of the question," said the girls.

An equal number of men students, particularly from the affluent sections, resented the idea of going to rural areas, but none mentioned quitting studies in protest. Standard reaction to the proposition was, that by and large, students will shirk the work and do it perfunctorily if imposed upon them and consequently the quality and quantum of the work will be poor.

According to the Ministry of Education and Social Welfare, according to the census of 1971, there were 1,800,000 students in the final year in the various disciplines (B.A., B.Sc., B.Com., Eng., Arch.) Out of these, if one deducts approximately 3,50,000 women and 3,00,000 rural students, we get a figure of 1,150,000. If these students are compulsorily placed in rural areas for at least three months, even assuming that they work at only 60 per cent efficiency, the work done would still be massive.

The compulsion element has been opposed in many quarters, including academicians and social scientists. Experience with the NCC and medical internship in rural areas is recalled by many at the mention of the word compulsory. But the more valid apprehensions are: the lack of the infrastructure necessary to absorb nearly 12 lakh students every year in rural areas and of the paraphernalia to sustain the growing infrastructure. Secondly, the volunteers should not reduce the employment of the rural population. There would also be a lack of continuity in the projects undertaken. A certain amount of capital will be required for the upkeep of the volunteers during their stay in villages as well as for the developmental projects which they may take up. But this problem is not insurmountable.

Rural development offers a wide scope for work including health and sanitation, community service, soil conservation, setting up of co-operatives, afforestation, the spread of scientific attitudes and exchange of culture. All these projects are short-term and require minimum capital. Even developmental projects like digging soak-pits, latrines, and gobar gas sheds do not require large capital outlays.

The expenditure on about 12 lakh volunteers at Rs. 10 per day per head for 90 days and on the projects which will increase food production and multiply job opportunities for the rural population is a worthwhile investment in rural progress. That voluntary schemes are superior to compulsory enlistment is undoubtedly true but the commitment to national progress is not that widespread among students.

JAYASHREE THACKER:

A GIRL IN BUSINESS

When cruel death snatched her father away, Jayashree Thacker was barely 12. Her father had owned a sweetmeat shop but who was to run it? In those days it was taboo for a girl to sit at a shop. This was way back in 1968. Jayashree's sisters being reluctant, the entire responsibility fell on her tiny shoulders.

Flouting traditions, she resolved to run her father's shop. Friends and relatives tried hard to dissuade her, but she was firm. Despite wagging tongues, "I was there at the shop," she beamed. "Sitting there I could observe a strange look in the eyes of the passers by, but gradually they got accustomed to me," she said triumphantly. Clad in salwar-kamiz, she is a familiar figure in the Kansara Bazar at Bhuj, Kutch.

"I had to go through difficult times," recalls Jayashree. "First of all the landlord served us with an eviction notice — how could he tolerate a girl in the shop? Added to this, the halwai who prepared sweets left me. He resented taking orders from a girl. I became desperate, but there was no way out — I started making the sweets myself."

Even at 12, besides managing the shop, she distributed milk to 15 houses every morning (she continues this even now), attended school, and found time for her home work only late at night.

Twenty-three years old now, Jayashree's hard work and perseverance have paid her dividends.

With all her manifold chores, she completed her B.A. (Hindi) and has managed to give a good education to her sisters.

What about her hobbies? Keenly interested in sports, she participated in a 55-kilometre cycle race and was placed first. She also represented Gujarat University in an inter-university cricket match.

When asked about marriage, Jayashree was bashful. "I will get married when the time comes," she replied.

C. J.

PROFILES IN SOCIAL

IT IS AMAZING, THE MULTIPLE TASKS THEY HAVE UNDERTAKEN, THE DRIVE AND ENERGY THEY DISPLAY, INSPIRED AND SUSTAINED BY THEIR URGE FOR SOCIAL SERVICE. THEY ARE THE DRIVING FORCE BEHIND THE MANY INSTITUTIONS THEY HELPED ESTABLISH TO LEND SOME DIGNITY TO HUMAN LIFE

NIRMALA GAJWANI

Quite recently during her visit to Kutch, the Governor of Gujart, Mrs. Sharda Mukherjee, was deeply impressed by the smart turnout of women at the Mahila Gram Rakshak parade at Ravapar village in Kutch. These village women displayed an astonishing expertise with rifles and lathis. The scene provided a sharp contrast to the general impression of women of Kutch as an illiterate and docile lot.

Ravapar is only one example of the all-round change in the condition of women in Kutch. The Mahila Gram Rakshaks, numbering about 1400, are only the vanguards of the new awareness among the women of Kutch. Much of the credit for this goes to the Kutch District Social Welfare Organisation. Directly or indirectly, it has helped in setting up about 35 social welfare centres spread all over the district.

Looking at the present smooth working of these centres, it is difficult to believe that the pioneers of this social change in Kutch were often driven to despair.

As explained by Mrs. Nirmala Gajwani of Adipur, one of them, blind faith, superstition and ignorance had ruled in Kutch for years after the advent of Independence.

Mrs. Gajwani has now become a synonym for women's liberation and progress. During her tenure as the first president of the District Education Committee and as a member of the Gujarat State Assembly, she successfully championed the cause of women at various forums.

She told me when I interviewed her, "When I first came to Kutch from U.P. in 1954 (earlier uprooted from Pakistan in the wake of Partition) along with my husband, who is an eye surgeon, people resented everything that smacked of any change in women's lives. We were a trio of wives — two of doctors, myself and Mrs. Kamlaben Taskar — and Mrs. Taraben Gane, wife of the then Chief Commissioner of Kutch. When we started our movement wild allegations of inciting women to rebel against their husbands and their traditional roles, of breaking up homes, were levelled against us."

Nirmala Gajwani — working for women's progress.

"On many occasions," she recalled, "we were threatened with dire consequences if we did not give up our efforts to persuade women to educate their young daughters. When we went round on our work we were openly abused and doors were slammed in our face."

Undaunted by the threats and bitter hostility, Mrs. Nirmalaben Gajwani and her companions went ahead in their mission to better the lot of women and fight against the injustice done to them. Her work received great impetus when the Gujarat State Social Welfare Board entered the scene following the Sino-Indian conflict in 1962. Five projects aimed at creating awareness among women were set up by the Board in five border talukas of Kutch

These projects, comprehensive in nature, aimed at spreading education in rural areas and providing special care for children. A number of balvadis were set up providing free pre-primary education to children along with medical check-ups and nutritious diets to children and expectant mothers, and children coming out of the balvadis were found to be more alert and more receptive to learning in primary schools.

Soon the message spread further and today there are as many as 80 balvadis in the district under different banners providing basic services of health care and education to about 16,000 women and children.

Social centres were established at which condensed courses helped women who had studied up to the eighth standard to complete the S.S.C.E. without going to schools. This also enthused many of them to take up higher education. In 1952 this region had only one college in which female students did not exceed ten. As against this, today there are as many as seven colleges and in some of them girls actually outnumber boys! The number of women doctors, administrators and lawyers in Kutch is quite impressive today and one young lady, Vijaya Sheth, has joined the I.A.S.

For the majority of rural women, training in handicrafts, tailoring and embroidery has proved meaningful. It has helped them to supplement their family income. As revealed by Mrs. Gajwani, quite a good number of women trained at social welfare centres are working in different units of the Kandla Free Trade Zone. The dairy project of the Social Welfare Board has also helped many rural families to augment their income over and above providing them with free wholesome milk. Under this project loans are given to indigent women at nominal interest for purchase of cows.

Social welfare organisations also conduct many other projects like holiday tours for poor children, supply of milk powder and medicines to needy families, and also help the authorities in varied programmes like adult education, etc. They also have a scheme for the mass production of ready-made garments.

In short, social welfare organisations in Kutch have shown a remarkable dedication to hard, sincere work, and have improved the lot of women considerably. However, the vastness of the district has proved to be the greatest hindrance as there is a serious dearth of workers. If this handicap can be overcome, the women of Kutch can progress much further and much faster. Mrs. Gajwani should certainly inspire young women to follow her footsteps and supply the task force necessary.

Digant K. Dave

NALINI DASTUR

"Don't you recognise me?" the girl appearing for an interview for the post of a nurse at the Maska T.B. clinic asked the interviewer shyly.

Puzzled, the interviewer looked at Amina, a Scheduled Caste Sanghar girl. "Thanks to one of your Saraswatam high schools in my village, I could attend higher secondary classes. Today, I am a trained nurse," Amina explained.

The interviewer was Mrs. Nalini Dastur whose inexhaustible energy and dedication to social service has changed the entire social outlook in rural Kutch and has helped women like Amina to break out of illiteracy into a great profession. Principal of the Maska High School, she is a founder-member of Saraswatam, which has done so much in the field of education and social service.

Referring sadly to the fact that the highest number of suicides among married women in India is registered in Gujarat, Mrs. Dastur, said, "As an Honorary Magistrate, while taking down the dying declarations of such women, I have come across cases where though it was obvious that the woman was driven to suicide by her in-laws, the woman claims it happened accidentally while cooking."

An Arts graduate from Elphinstone College Bombay and a B.Ed., Mrs. Dastur, now 47, was keen on social work, and her husband, the late Dr. Naushir Dastur, himself a well-known personality in

SERVICE

Kutch, encouraged her. She, a Jain, had created a sensation in Kutch when she married a Parsi dental surgeon 25 years ago. Those days it took some courage and strong will to do this, but then she has just those qualities.

Serene and unassuming, Mrs. Dastur explained how with the spread of education, new values are taking roots; things are changing, and changing for the better.

Launched in 1968 to bring higher education within the reach of rural areas of the district, Saraswatam is running 20 high schools in seven out of 11 talukas.

"Take for instance our school at Bhadreshwar village," she said. "After completing their school education, several students have joined the Army. Boys who would have otherwise remained illiterate whiling away their time smoking bidis, or working as farm labourers in season and starving the rest of the year, are now living happy and fruitful lives.

"More than 1600 students, one-third of them girls, take advantage of the school. The only girls high school in Kutch is run by the institution. It shows that the girls in the rural areas are the main beneficiaries of our schools."

Mrs. Dastur talks very enthusiastically about the plans to open 100 balmandirs in rural areas, further extend library and recreational facilities and expand its activities to areas untouched so far.

"If Amina, the Sanghar nurse, reminds us of the spread of education among rural folk, the life of Mrs. Nirmala Bhatia shows one the force that sustains this spirit of social service," said Mrs. Dastur.

Nirmalaben to the patients of the hospital — a vast complex run by the Mandvi Taluka Anti-TB Association — Mrs. Bhatia, 60, a widow, has in her will donated all her property worth Rs. 60,000 to the clinic. Out of the Rs. 500 she gets now as monthly interest on these savings, she keeps only a quarter for her maintenance and donates the rest to the clinic.

Nirmalaben stays in a room at the hospital, looks after the patients, sews their cloths, and manages "Annapoorna", a kitchen providing nutritious food to the inmates. "I am serving a cause dear to the Almighty. It gives me inner satisfaction and mental peace," she said while making chappatis in the kitchen.

Sitting in a chair in the office of the clinic — a 78-bed hospital with fully equipped laboratory and X-ray facilities, Mrs. Dastur remarked, "It is widely believed among you in big cities that TB is now under total control, but despite 30 years of the National TB control programme in India, the picture that has emerged in a recent TB survey is alarming."

Unique of its kind in Gujarat, the hospital is run with the help of a State government grant and public donations. "If you offer me any donations, I will have to refuse," Mrs. Dastur said half jokingly. "The clinic has earned a good name and as a result we are never short of funds."

The institution is fighting TB in two ways — sanatorium and domiciliary treatment. For the latter, it has opened a centre at Mandvi where patients get drugs free of charge. Indoor patients are admitted free, given free treatment and nutritious food since 1977 when its silver jubilee was celebrated. Every patient is given a separate room, where he is kept for three months. A guest house for those attending on patients was also built recently.

The majority of the patients become victims of TB due to malnutrition. But surprisingly Patidars, a comparatively well-off community, also seem prone to it. "Kutch is a TB prone area and the fight against it is grim, but we are fighting it," Mrs. Dastur said. The clinic also has patients from Bombay as well as from other parts of Gujarat.

The clinic has helped bring about awareness of the need for timely check-up and treatment of TB. The patients come regularly for post hospitalisation check-up. "This has helped to avoid relapse and nowadays we rarely come across a patient who has to be admitted a second time for his negligence in continuing treatment," she said.

She can shoot too, if need be. And it was an interesting sight to see Mrs. Dastur leading a 150-strong women's wing of the Gram Rakshak Dal at a rally in Maska held recently. Patterned on the lines of city home guards, the rural folks are trained for civil defence.

Sangathak, or the organiser of the Dal's women's wing, in Kutch, Mrs. Dastur visits rural areas in a jeep provided by the Gujarat government twice a week. She has organised 15 camps since June '78 when she was appointed to the post.

"My experience shows that women are willing and feel excited about the training. But it is not possible to reach them over the heads of their men folk. The male ego, you know," Mrs. Dastur said, smiling wryly.

So, during visits to the villages, she first called a meeting of men and convinced them of the need for self-defence training for women.

"Ours being a border area, initially men were apprehensive. They suspected that the women might be called upon to perform duties on the front. They had to be convinced that the training was meant only for civil defence," Mrs. Dastur said.

Once men were convinced, her work became easy. "If 12 to 15 women in a village volunteer for training, we start a camp there. The women are taught elementary first-aid and law. We give them training in PT, lathi, drill with arms, rifle shooting, fire-fighting, signalling and self-defence against dacoits and robbers."

A mother of a college-going son, Mrs. Dastur has changed a lot in the last 25 years. So has Kutch.

Such is this gracious servant of the people, a human dynamo who works so hard in so many fields and has contributed so much to the advance of women, the amelioration of the sick and the poor and the education of the rural people of Kutch. How she finds the time and energy for all the tremendous work she is doing is the question that dominates one's mind when one takes leaves of her.

Vaman Joshi

A human dynamo...Nalini Dastur (left) with Nirmalaben, who has donated her entire life's savings to the T.B. clinic.

CHANDRAJYOTI SHUKLA

The town of Bhuj in the distant border district of Kutch in Gujarat is a far cry from the lush and green Gorakhpur in the heartland of Uttar Pradesh. But it is good enough for Chandrajyotiben who has set her heart upon her mission to fulfil her husband's cherished dream to wipe the tears from the eyes of women despised and disowned by society.

Her story is a saga of service and sacrifice for the shelterless women and orphaned children of Kutch. She, along with her late illustrious husband Badrinath Shukla, has been the pioneer of

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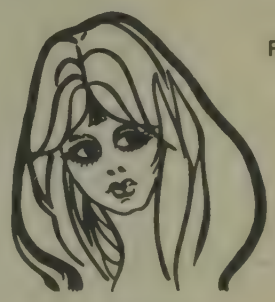

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PROFILES IN SOCIAL SERVICE

social service for women in Kutch. Badrinath, brimming with enthusiasm in his twenties, came to Kutch about five decades ago to spread the message of the Arya Samaj. What was to be a brief sojourn, ultimately turned into a lifelong stay for Badrinath when he saw the plight of women in those days of princely rule. He soon embarked upon a new mission to start gymnasiums all over Kutch teaching young men how to wield the lathi so that they could protect the female members of their families. Even today Badrinath is recalled in Kutch as the legendary "lathi master."

Chandrajyoti, then a newly married girl in her teens, came to join her husband in 1932 at Anjar and soon plunged into the service of women. Even today nearly five decades after, she shudders to think of the state of women in those days. There was not even a semblance of law, and chivalry was considered an unmanly virtue in those days. Molestation of women, rape and kidnapping of beautiful girls for the elite were the order of the day.

"Giving shelter to helpless women in the teeth of all round opposition was not an easy task," recalled Chandrajyotiben, looking graceful in her homespun white sari.

"For nearly two decades many shelterless women lived with us because we had no funds or facilities to make any separate arrangements for them. Again, for quite a long period, a kind of boycott prevailed against us because we admitted women and children of any caste, creed or community into our fold. Often we were not even allowed to fetch water from public wells along with other women.

"In such an atmosphere," Chandrajyotiben continued, "the arrival of a newly born Harijan baby added fuel to the fire. There was increasing opposition against sheltering this baby, but we refused to yield. It took years for the people to forgive us for this 'sin' committed by us and to accept the baby as one like the rest of us."

As I was about to inquire further about this crisis, another lady entered and was introduced as Ratanben, who looks after the institute along with her husband. It was a happy surprise to learn that Ratanben was none other than the Harijan baby rescued by Chandrajyotiben. Ratanben in her youth looks happy at her good fortune to be able to repay her debt of gratitude to the institute.

Slowly and steadily, thanks to her calm, persuasive nature, transparent sincerity and uncompromising integrity, people, particularly women, began to appreciate Chandrajyotiben's mission. After 23 years of service against heavy odds, she and her husband were able to set up the Kutch Mahila Kalyan Kendra" at Mundra in October 1954.

One of the main inspiring forces behind the institute was the late Mr. Premjibhai Thakkar, the noted social worker of Kutch and former Revenue Minister of Gujarat. Mr. Thakkar, along with some other social workers, played a notable part in setting up a trust for the institute which ultimately paved the way for its functioning. The institute was housed in a few shanties in the beginning and it played a notable role in helping distressed women. Soon the Kendra received a donation of Rs. 50,000 and was shifted to Bhuj the very next year.

The Kutch Mahila Kendra is now housed in four different buildings in a vast estate and also has a temple. There has been a marked expansion in the activities of the institute during the last 25 years. Starting with 15 inmates, today it provides shelter for 125 homeless women and children. The inmates vary from a baby of two months to a woman of 54.

To all the inmates of the institute, Chandrajyotiben, who is nearing 70, is their mother, "Ba," they told me, "is the very image of kindness. Over the years none has seen her losing her temper. And her courage is unbelievable. About 20 years ago she lost her only son of 21 years and this was followed by her husband's untimely demise in 1963, but these two personal shocks seem to have only strengthened her resolve to carry forward her social work. She nurses memories of her husband and son by extending her kind and helping hand to the helpless and the needy."

I saw her eyes light up with joy when she talked of a five-year-old boy playing with her all the time during my interview. "This boy," she said, "was hardly two months old when he was found on the rails near Vondh in Bhachav taluka. A lineman's attention was drawn by his screeching as the child was bleeding because of the bruises caused by stones and thorns." The police handed over the child to "Ba" and he has grown into a healthy and handsome boy and has been named Krishna Vasudeo Vyas.

All over the district, unclaimed infants, women who have fallen prey to goondaism and girls who have faltered and conceived, are led to "Ba." Her doors are open to all, all the time. There are no restrictions of caste, creed and community. There are three mentally unbalanced women and a deaf and dumb girl in Ba's ashram. In fact, Ba feels that even the insane are more kind and considerate compared to some of the sane, rich and powerful. She mentioned to me the case of a young woman rescued from Nakhtrana.

"This girl," she told me, "was a beggar in Nakhtrana town and she was pregnant. When she delivered a baby, near the bus stop, it was an old insane woman of the place who worked as her dai-cum-doctor. She also took care of both the mother and child till they were brought to the Kendra."

Gradually age seems to be telling on Chandrajyotiben, but she has no reason to feel gloomy because her Kendra has taken deep roots. It is progressing steadily in the desired direction. Her investment in it in the shape of dedication and selfless service has started paying dividends. Out of some 2,000 women and children who have moved out from the institute a great number donate their mite to the Kendra. Donations in good measure are also forthcoming, particularly from people of the Kanbi community settled in African and Gulf countries.

The Kutch Mahila Kendra, now in its silver jubilee year, has also won recognition by the Government and receives some assistance. However, such aid and donations hardly meet the growing expenditure of the institute.

Here Maniben Barjoria deserves special mention. Years ago she was brought to "Ba" as an orphaned baby and grew into a clever and cultured young girl. Now happily married to a rich young man in Mundra, through Ba's efforts, she has so far donated Rs. 20,000 to the institute. To her this is just a gesture of gratitude.

With the help of such donations, the institute has started a crafts centre. Women admitted into the institute are taught tailoring, knitting and hand embroidery. Work at this centre has helped many women in supplementing their income.

Going round the institute estate one is struck by bunches of flowers found all over the premises in this arid and barren land. The flowers look so refreshing but still more refreshing is the sight of happy faces of children and women who but for Ba's kind heart and effort would have been condemned to starvation or shame and a miserable end.

D. D.

Image in kindness...Chandrajyoti Shukla poses with a couple who were brought up at the Kendra and married there.

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Detailed information together with the application form for admission to the aforesaid programmes offered at the Centre can be had from the Administrative officer, School of Social Sciences, New Delhi-110067, either by calling at his Office on payment of Re. 1/- in cash or by sending a self-addressed stamped (Rs. 3.25) envelope of 28 x 13 cms. in size **together with** a Crossed Indian Postal Order of Re. 1/- drawn in favour of the Finance Officer, Jawaharlal Nehru University, New Delhi.

The completed application forms should reach him on or **before 7th July, 1979.**

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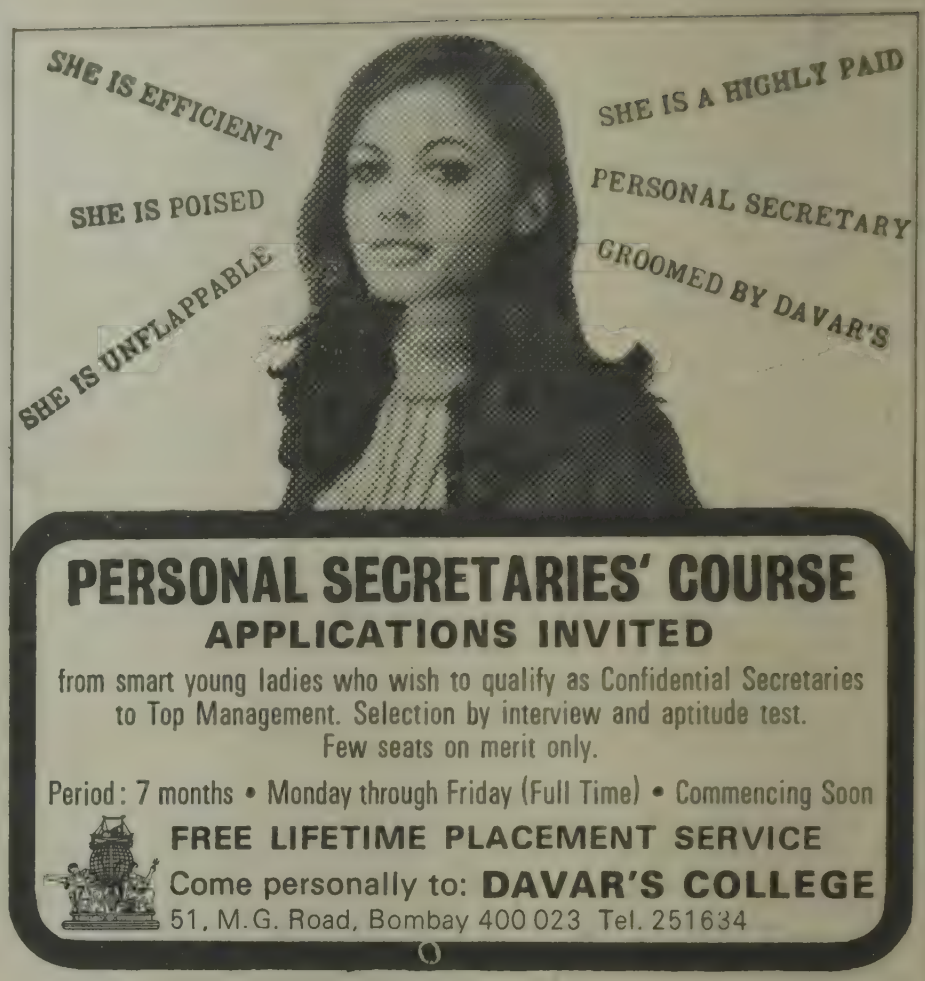
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PASSING THROUGH

BARONESS PATRICIA LLEWELYN-DAVIS

A FRIEND OF INDIA

Star attraction at the recently concluded Commonwealth Industry Ministers' Conference held in Bangalore was Britain's Baroness Patricia Llewelyn-Davis, the only woman to head a country's delegation at this historic 26-nation meet.

A lady of great dignity and personal charm, the Baroness' credentials are as impressive as her commanding personality. Chief Whip in the House of Lords and a Labour party member, the auburn haired Baroness, a one-time civil servant with the British Foreign Office was elevated to life peerage in 1967 in recognition of her outstanding services to education and hospital work.

It was obvious that the Baroness was delighted to have an opportunity to visit India for she was one of those who had championed India's freedom struggle in Britain, and had greatly admired Pandit Nehru. "India has taken her place in the world in a wonderful way. She is looking outward," was the warm hearted comment of the Baroness as she sipped a soda and relaxed in her luxurious suite in Hotel Ashoka, the venue of the conference.

The Baroness commended the conference for the "spirit of co-operation it generated among the members of the Commonwealth family." A staunch supporter of socialism, she was happy that the conference had endorsed a programme of industrialisation through co-operative efforts between the developed and developing nations of the Commonwealth.

Turning to the world of women, the Baroness, who is Chairwoman of the Women's National Commission in Britain and an articulate spokesman for "equal opportunities," said: "Women's place in the world is being increasingly acknowledged. "My mother was a suffragette and when I studied Literature at Cambridge University in 1934 there were only 700 women to 5000 men." Today, she pointed out, the ratio of women in Universities was far higher.

Despite the important assignments she has held, including being a member of the British delegation to the United Nations, Baroness Llewelyn's views on Women's Lib are moderate.

"Neither in politics nor in civil service have I ever had trouble being a woman," she said. "The Women's National Commission," she said, "was a powerful organisation which hopes to influence Government on the big issues of the day as seen through women's eyes. "The type of Women's Lib we have in Britain is not as vehement as the American." "We do not have any militant feminists," were some of the comments of the Baroness who is herself an example of a woman who has achieved her place with co-operation rather than confrontation with men.

Baroness Llewelyn was however quite emphatic that she stood for "equal opportunities." Two movements gathering momentum in Britain today were "equal pay for equal work" and the presence of husbands during child birth.

The Baroness was elated at having become a grandmother for the first time, and like any other loving mother, spoke of her three children, all highly talented young career women. Speaking about marriage, the British Peeress said "that any woman who worked required an understanding husband." She herself is happily married to Baron Llewelyn-Davis, noted British architect and a politician who was also honoured with a life Peerage.

"My husband often does the cooking," admitted the Baroness and did not agree with the view that only the younger generation of men believed in sharing household chores with their wives.

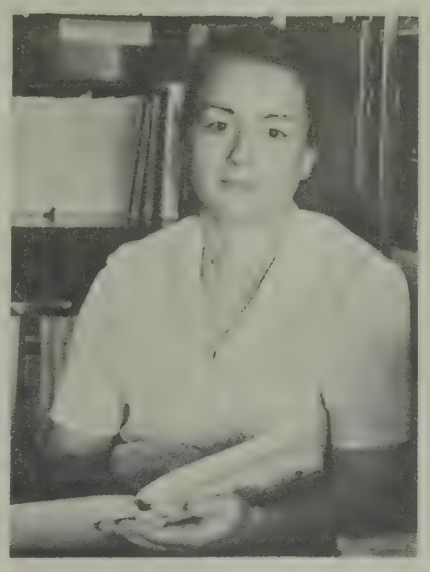
Revealing her feminine tastes, the youthful looking, fashion conscious Baroness brought out a copy of an Indian women's magazine and asked where she could buy "these lovely cotton sarees" featured in the fashion pages, as she wanted to turn them into dresses. "Indian women's beauty is exceptional," enthused the Baroness.

She found her one-week stay much too short to discover India, but expressed her excitement about a visit to Agra to see the Taj Mahal. One could sense that India's famed monument to love had captured her romantic fancy.

Aban Lal

TATYANA KEDROVA

Teaching Russian In Kerala



The Russian language professor at the Calicut University, Mrs. Tatyana Kedrova, has a very high opinion of Indian women. She thinks they are elegant, charming and graceful.

Mrs. Kedrova has been teaching certificate and diploma courses in the Russian language at the Calicut University for over 20 months now.

"When I came here to Calicut in August 1977, I was simply taken aback by the natural scenery, its green surroundings, the friendly people and, most of all, the affectionate and eager students." she said.

She is the third Russian teacher to work in the Russian department of the university since the teaching of this subject was started here some six years ago.

Mrs. Kedrova, who is conducting the two courses this year for 25 students (boys and girls), says that most of her students are grown-up research scholars or working men and women.

"Sometimes I am amazed at their flair for languages. Can you imagine, they write long letters to me in Russian just after a single year's study in my department," she said and displayed about 20 letters she had received from her students in Kerala. Half a dozen of her students have gone in for higher studies in the Russian language at Kerala University in Trivandrum and the Jawaharlal Nehru University in Delhi. A couple of them have ventured to specialize in the language at universities in the Soviet Union.

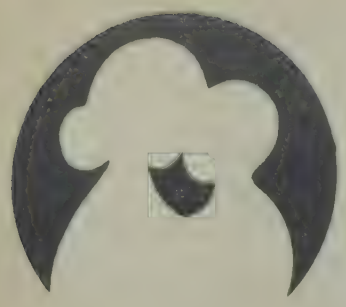
Having undergone an intensive five-year course in teaching and training in the Russian language at Moscow's Lenin Institute, and having taught at a technical institute there, she is a very competent teacher of the Russian language. She also taught preparatory courses in the language to foreign students from India, Africa, Bangla Desh, Nepal and Sri Lanka in Moscow before she came to Calicut. "While teaching Indian students in Moscow, I had dreamt of visiting India," she said with a glow in her warm blue eyes.

"In my opinion, Indian students are more hardworking, more interested in their studies and more capable than students of any other country. This opinion is based on my contact with Indian students in Moscow and in Calicut," she said.

Mother of a six-year-old daughter, she is extremely fond of her engineer husband, but both are in Moscow. "Sometimes I miss them badly, but my work in India will be over by next June and I shall be joining them," she said with a broad smile.

Mrs. Kedrova is extremely popular not only in Calicut, but in most of the Malabar area. She has often visited Hyderabad, Bangalore, Madras and Mysore to help the universities there to frame certificate, and diploma syllabi for Russian.

M. R. Dua



MATERIALLY FINLAND IS A PARADISE FOR CHILDREN, BUT THERE IS A LACK OF THAT WARM FAMILY FEELING WHICH MEANS SO MUCH TO A CHILD

children in

Merja Salo

When a child is born in Scandinavia she has already received the first prize of Life: there won't be any lack of food, shelter or clothes in her early years. But while the material goods are in abundance there may be deficits in love, affection and attention she receives from parents and society.

In Scandinavia, families are undergoing a big change. The effects of it can be seen in children.

What is the life of a child like in Finland, which is one of those well-off Scandinavian countries with advanced social welfare systems?

It starts even before the child is born. The mother is expected to register herself at the nearest communal health centre before the end of the fourth month of pregnancy. Free medical attendance and consultancy are provided for the mother-to-be. It is necessary to register oneself to be entitled to the first present of the state to the newborn: a parcel containing clothes and other necessities for baby care, or an equal amount of money in cash.

In that parcel, there is a small sleeping-bag for the baby to protect her against the cold climate of Finland. There are all kinds of things one needs when living one's first year in the world. And there are also contraceptives to remind the parents that there must be an interval between this small one and the next.

Almost all the babies in Finland are born in hospitals where the mother and child have medical help. But there is an opposite trend visible nowdays, too. Some people feel they are treated too impersonally and mechnically in big hospitals and prefer having the good old midwives visiting their homes at the time of childbirth.

INSECURE MOTHERS

If it is the first child in the family, the mother is probably 20-27 years old. It is very rare for Finnish women nowdays to have babies before the age of 20. The more educated the women are, the later they have children.

Education takes more and more years and our gynaecologists are worried. If the woman carrying her first child is aged above 30... the risk for the mother and child increases, they fret.

But it is not only the desire to learn more that keeps Finnish women from having babies at an early age. More often it is the economic burden caused by the studies that is the real reason.

Many young couples in Finland find themselves in a vicious circle at the time they are expected to build a family. They have taken loans to study, but after taking a degree they do not find work. Unemployment is at the moment the biggest problem in our country.

There is no family support for most couples. We have always been of the opinion that before having a family, one must have a secure economic basis. Dowry is totally unknown in Finland, as are arranged marriages.

And we Finnish women often love our equality and freedom too much to throw them away when the first suitable lad arrives into our lives! We were the first women in the world to go to ballot-boxes, equal to men, and in our society it is not considered that the ultimate goals in the life of a woman are family and children. Not to talk about our sexual freedom which is usually so badly misunderstood abroad.

Still, most of our women get married or are living together with one and the same man in so-called common-law marriages and 80 per cent of us give birth to one child or more during our lifetime.

Most Finnish women feel quite insecure when carrying their first baby. Many of us know hardly anything about practical child care because we have been living in very small families and taking care of the smaller ones has never really been our job.

Most of us are afraid of the first delivery. The most lasting and fierce public debate in Finland last year was that on painless delivery. We feel that if modern science is able to send man to the moon it must be able to eliminate the most common and perhaps the most necessary pain in the world.

So we got a comittee to think about it, but it is still a man's world: there was only one woman in the committee!

HOLIDAY FOR FATHER

When the child is born, the mother usually has about nine months' holiday from her work. Common practice is to have one month before childbirth and eight months after it. In most cases half of the salary is paid for the whole period and the woman is guaranteed her former job when resuming work.

Every mother gets from the state maternity, benefit for almost 200 days. This is to provide the mother economic security during the critical time of childbirth.

If the mother agrees, part of the subsidy can be paid to the father so that he is able to stay at home two weeks after the birth and help the mother.

This is a totally new experiment and the results of it have been generally good. It knits the family closer if the father, too, is allowed to share in the care of the newborn.

This "fatherhood holiday" must be seen as part of the big change that has occurred in the role of the Scandinavian male. It is now realised that the office going, overworked, efficient modern man has sacrificed his family ties too often for the economic benefit of his family. Women today appreciate "soft" men who are sensitive and understand the importance of close family ties.

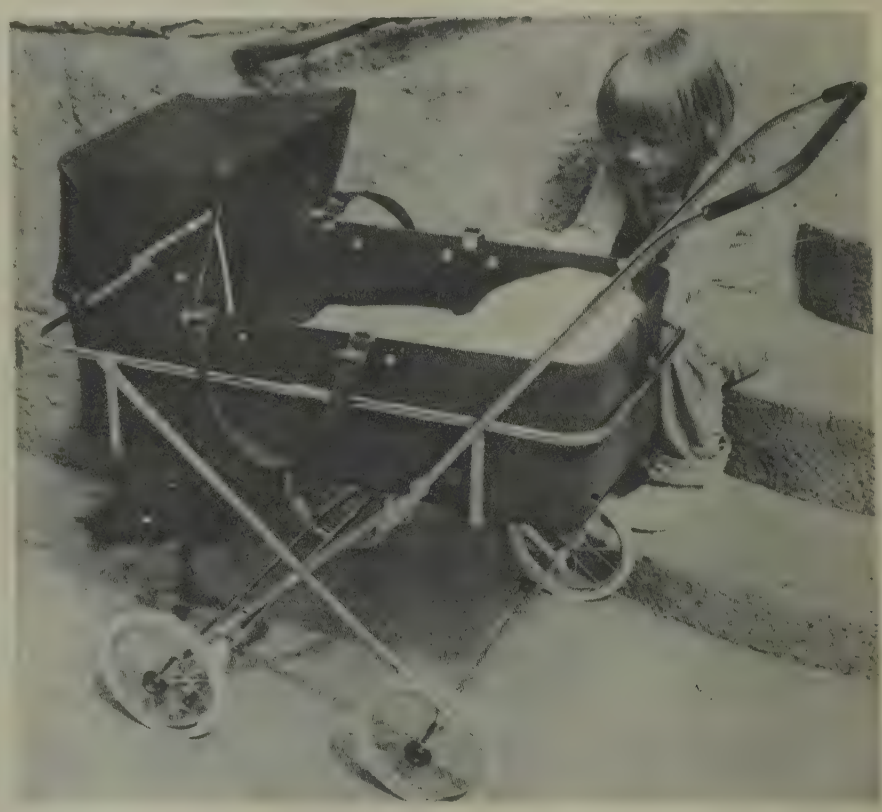
It is also a question of sharing the household duties. Most women work eight hours a day as their husbands do, so why should women alone have a double working-day and do the household duties alone?

SECURE CHILDHOOD

Every child in Finland gets subsidies from the State for its well-being. For the first child in a family the amount is about Rs. 2000 a year. It equals approximately half of a month's salary in most of the so-called womens' jobs like teaching and nursing.

The amount is bigger for the following children because the economic burden on the family increases with every child.

A child receives state subsidies until she is 16 years old. If she is



born in a broken home, or the parents are poor, she may receive subsidies up to the age of 18.

In our society the State has taken many of the responsibilities of the traditional family. Every child is taken care of, if not by her own family, by the State. There are orphanages for the poorest or homeless children who are thus provided at least material well-being. But institutions are usually not the best solution to the problem and so attempts are made to find foster parents for homeless children.

How do we pay for all these privileges for our children? By paying the State a lot of taxes, according to the salary of the parents: The more they earn, the more they pay for child care. But these nurseries are one of those things we can really say there is lack of in Finland. Most families must try to find some other way to arrange day care for their children.

We have now been experimenting with so called family nursing. It means that a woman who usually has her own children takes in a couple of other babies to look after. Housewives having this kind of private nurseries are registered and the health authorities try to organize them and provide them the same benefits as organized labour has

finland

which are then used for welfare schemes. An average couple must pay about 30-40 per cent of their total income in taxes.

There are some contradictions in the taxation laws. In some cases they go against our population policy which now aims at increasing the birth rate. Sometimes families with children are more heavily taxed than those without children.

The state subsidy system is the basis of our child welfare programme. There come a lot of other things in addition to it. All children are inoculated and receive free medical attendance during their early years. Infant mortality is only 1.2 per cent of live births. When the child starts going to school at the age of six or seven, many of the welfare services are provided through schools.

But before following her to school, let us examine the early years in the life of a Finnish child.

DAY CARE PROBLEMS

We find Mikko. six years, playing in the common playground in the Finnish capital, Helsinki (half million inhabitants). He is the only child in the playground that afternoon and he is looked after by his grandmother. There are other old people sitting on the benches of the playground, too.

In this scene one finds two things, let us call them problems: the scarcity of children and the lack of nurseries. The latter is one of the most important reasons for the former.

In Finland, there are communal nurseries in which the fee is

The fees in private nurseries are much higher than in communal nurseries and there are not enough housewives willing to do this kind of work. One reason is that household work is considered less valuable now when most of the women are educated and have their own careers.

For the same reason not many women stay at home and look after their children themselves. In many cases the economic situation of the family forces women to work outside home, in other cases women simply have good jobs which they do not want to leave.

Lucky are those who have parents to look after their children But they are few because quick urbanisation has brought young couples to the cities and towns far away from their original homes. There are no joint families in Finland, the most common family pattern is just one couple and two children.

It may sound strange that nurseries are overcrowded when the families are so small, but we had a baby boom in the fifties and the birth rate was quite satisfying in the sixties, too, but day care facilities have not kept pace. This has had an adverse effect on the birth rate, and now year by year there are fewer babies born in Finland.

We are a small nation of five million people and our Government is now getting worried; are we doomed to extinction because of the good education we have given to our women? It was not long ago that a high official in our demographic service suggested a lump sum of Rs. 20,000 (about 5 months salary for many women) to be paid to every woman who "makes the sacrifice" and gives the nation a child!

MENTAL TROUBLES

So most Finnish children have foster mothers and they spend their early childhood in different nurseries or families.

It is a common sight on a cold winter morning to see a mother or father carrying a sleepy youngster to the nursery before leaving for the factory or office. It is still dark, the time being something between six and eight. It is dark again when the child is taken home from the nursery, she might not have seen her parents for 12 hours. There are cases when a child considers her nurse a closer relative than her actual mother.

After a hard days work, the parents may not have the energy to listen to their child. When the adults have a get-together the children are supposed to be quiet, almost invisible. Alcohol is a problem in many Finnish families and children are the ones who suffer. Sometimes they are even mishandled by drunken adults.

Our children are physically the healthiest in the world, but they have, especially now, a lot of mental troubles. It is all part of the big change our family system is going through. The importance of a family as an economic unit which provides safety for its members is diminishing all the time. It can be seen in the divorce rate: in big cities about three out of five marriages end up in divorce.

All this has its effect on children. We have lost our traditional way to provide them mental security and have not yet found a generally acceptable new way. There is no putting the clock back, so we can only go on with experimenting with the new.

Our sociologists say, that we have too readily given up all traditions, even religion in many cases, in the ecstasy of rapid industrial growth. It is our children now who are paying for it.

The more critical ones say that we have built up our economic welfare at the cost of our children's mental health.

You seldom see a child pampered like you see in India for example. We have always believed

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children in finland

that pampering spoils the child. We have now individuals who are competitive, efficient, hard working, but often unable to express their feelings. And now we have come to believe that maybe this is not the best model for a human being.

The self-confidence of a child is often badly hurt. That can be seen later in our suicide rates. Finnish adults are almost heading the world statistics.

In this connection one little incident comes to my mind. It happened last summer, just before I left for India. I was taking my little cat to its new home with my friends, and on the way I stopped to buy some fish at the market. The cat, such a pretty kitten, was in a basket with a kind of gate on one side.

There was a foreign family from some Asian country at the market and the two children of the family came immediately to see what kind of a creature I had in my basket, They played with the kitten, laughed and asked all kinds of questions about it.

Then I went to a bus and took my seat in the front. Two Finnish boys about the same age as the foreign children I had met came and sat opposite me. I had the basket on my lap and the cat started moving restlessly when the bus started. The two boys were curious, but they turned their faces away and tried to look indifferent. They could not allow themselves to ask and see what I had in my basket.

I felt a twinge of pity for them. At the age of five or six, they were not children any more.

EQUAL EDUCATION

Basic education is compulsory in Finland. Our school system has gone through many changes in recent years; the general goal has been to make opportunities for education more and more equal for all. Now school is free for all children up to class IX.

The child usually enters school at the age of six or seven. Some children spend a year earlier in a so called pre-school, which lasts only a couple of hours a day and is more play than serious education.

The basic education now takes nine years. It means that all the children go to school until they are 15 or 16 years old. At school the children get their daily meals as well as exercise books and other equipment free.

School in the primary classes usually lasts 3-6 hours and in high schools it may last as long as the ordinary working day of the adults — eight hours. After school the children have their home work. There is not much time for play.

The standard of our education is among the highest in the world. Children require more and more of their time for study as human knowledge increases steadily. Music, art and other "non-productive" subjects have thereby suffered a loss of leisure hours, but there is growing opposition against this in our society.

Many pupils want to earn some pocket money during the holidays. According to Finnish law children below 15 years are not allowed to be used in our labour force. But after that age most youngsters try their best to get some employment for the vacation.

I myself worked harvesting at a farm when I was 13 and 14 years old. After passing the age barrier of 15, I worked as a sweeper in a hotel and as a servant in a restaurant for a couple of summers.

At the age of 15 or 16, some of the pupils leave school and start working, but unemployment being our biggest problem it is not so easy to find work with only basic education.

Further studies are seen as a solution to this problem, and some schools in the remote areas of Finland where the job situation is the worst, have organised special extra classes for youth desiring to leave school but not having employment opportunity. In most cases, at least a short vocational training is necessary before one can expect to get a job.

GOODBYE, CHILDHOOD!

In Finland, as in most western societies, there is a conflict between youth and the elders. The generation gap usually arises when the child reaches her teens, sometimes as early as the age of 12.

Puberty, with all its difficulties, is part of individual growth. It is sometimes a difficult task to find one's own personality and live in peace with the world.

Our teenagers sometimes make their parents really feel that they have neglected their youngsters. So, the parents require a lot of understanding and good humour to stand the bad behaviour of their teenage children. In most families the ties get strained and in many cases they break at least temporarily.

Quite often youngsters leave their parents' home at the age of 16. Some leave home at the age of 19 or 20 when they have taken the student examination and are ready to apply for entry to universities.

The minimum marriage age in Finland is 17 for girls and 18 for boys.

Our teenagers are crazy about youth fashions created by the commercial circles in U.S.A. and England. When I was young we had the hippies, love and hashish. Now they have gone back to the fifties with all the motorcycles, blue jeans, sports and violence.

The effect of mass culture and commercially created fashions are much discussed in our country. There have been alarming reports after some studies, which show that TV and comics make children neo-illiterates. That means their vocabulary is limited to the bare minimum and often violent language learned from the mass media.

To counteract this, our educationists are trying their best to widen the scope of education. We have found that national tradition on one hand and internationalism on the other offer good remedies to the mass culture problem.

In this connection, our children are told much about the disparities existing in the world. Sometimes the awareness of their privileged position and the pessimistic news about world events create in them a deep sense of guilt.

"What have I done to be given all this?" they may ask themselves. And we do not have any philosophy of karma to comfort ourselves!

There are terrible inequalities in the life of the people in different parts of the world and we are all well aware of it. But is it the task of children to bear the responsibility for that?

In underdeveloped societies, parents' prejudices, old customs and neglect on the part of the adults ruling the State result in physical and mental damage to children. In well-off societies we adults are transferring our adult guilt to our children without doing anything concrete to improve the world situation.

In both societies, it seems we are once again waiting for the next generation to solve the problems created by ourselves.

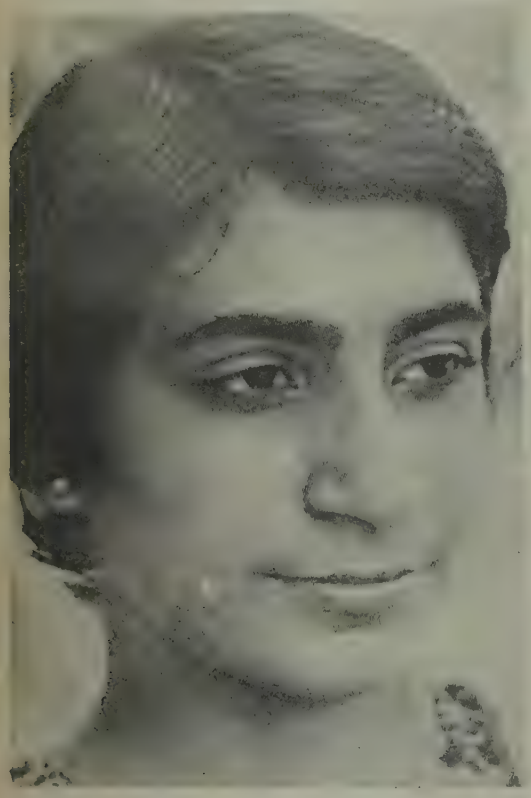
WOMEN IN SPORT

Our sportswomen need and deserve more attention and encouragement than they get. We do our bit on this page.

RECORDS GO TUMBLING

India is still a long, long way from producing a swimmer of the calibre of a Dawn Fraser or a Kornelia Ender or a Shane Gould, but there is no doubt at all that the standards of sport in India are rising fast, as elsewhere in the world. While athletes the world over struggle to break track and field records, international marks have been sunk with almost monotonous regularity in the swimming pool.

It was the same story in the Sixth National Age-group Aquatic Championships held recently in Bombay. Girls just entering their teens stalked meet records with almost ferocious intensity, shattering marks set by experienced seniors.



Photographs : Shirish Nadkarni

Anita Sood : biggest splash

RIGHT : Lorraine Fernandes: skilful hockey player and champion sprinter.

The girl to make the biggest splash was 13-year-old **Anita Sood** of Maharashtra, who had taken the October 1978 Senior Nationals by storm, bagging four gold medals. In the Mahatma Gandhi Memorial Olympic pool, she brought spectators to their feet as she airily torpedoed two national records in the shorter freestyle events. While her effort in the 200 metres broke **Smita Desai's** 1977 national mark of two minutes, 33.2 seconds by a little over two seconds, her greatest achievement was the erasing of **Rima Datta's** 11-year-old record in the 100 metres freestyle. Despite a late start, Anita surged to the front and stroked powerfully to come home in 1 minute 8.5 seconds, bettering the former India freestyle queen's mark by 0.9 second. Anita is the first woman in India to break the 1 min. 9 secs. barrier; her record is something of a landmark.

Anita was also too good for the field in the 400 metres individual medley, but could not quite keep up with Sri Lanka's **Kirmali Wickremasinghe** in the gruelling 800 metres freestyle, and was beaten to second place. It seemed as if she had left her final effort for the last lap; and by then it was too late. Kirmali came 18 seconds ahead of the field, and her timing of 10 minutes, 56.6 seconds was a full 1 min. 8.1 seconds faster than **Mridula Shastri's** 1978 record!

Maharashtra. with their quintet, comprising Anita, Mridula, **Persis Madon, Sharmila Bakshi** and **Roxanne Sethna** were favourites for the title and were never really pushed. While Kirmali and Anita shared the title in their age group with 39 points each, a skinny little kid to catch the eye with her smooth style was 10-year-old Udeshika Biyanwila from the Emerald Isle. Persis Madon, the butterfly expert, was untroubled while winning both the 100m. and the 200m. races in the under-15 group, though a late burst in the latter race by Mridula Shastri showed the calibre of the Maharashtra swimmer. Mridula had a disappointing meet, and was off-colour, dropping her breaststroke titles. The results of this meet will no doubt sting her to better deeds in future.

* * *

The inaugural Abel David Memorial Hockey Championship went Bombay's way when they beat a hard tackling U.P. squad by two goals to nil in the finals at Pune. There was no doubt as to the class of the Bombay team, whose forward line especially sparkled. **Selma D'Silva, Fiona Albuquerque** and **Lorraine Fernandes** played imaginative and skilful hockey, and had the defences of all opposing teams hard pressed to contain them. Lorraine made good use of her sprinting skills — she won the Arjuna Award for athletics — to be the pivot round which the attack revolved.

However, the U.P. girls were gallant losers. They played a tough brand of hockey, with their defence on the dominant. **Shashi Sharma** and **Pushpa Srivastava** stood out among the deep defenders with their robust tackling. The way they routed Maharashtra by three goals in the semi-finals was a treat to watch. Most of the girls in the team belong to the Sports Hostel, Lucknow — an institution that has begun to make a name for itself in the country for producing skilful hockey players.

The 16th Junior Nationals were also held in Pune immediately after that; and there was only one team really in with a title chance — Punjab. In their three pool matches, the Punjabi girls ran up 13 goals, without their own citadel falling even once. Hosts Maharashtra were the surprise packet of the competition. Led by their roving forward **Nazleen Madraswalla,** they shocked fancied Bombay, while Punjab were disposing off holders U.P. in the other semi-final. In the finals, Punjab were superior in almost every department of the game, but were unable to translate their territorial supremacy into goals. The one-all result helped Maharashtra to share the title with Punjab; it was just reward for the pluck displayed by the hosts.

Forty-seven players were retained for the first camp immediately after the end of the two competitions, for training, with an eye on the 4th World Cup in Vancouver, Canada, in mid-August, and the pre-Olympic tournament in Moscow thereafter. The authorities have done a wise thing by scheduling two camps — one lasting until the end of June and the second from July 10 until departure of the team. It will ensure that our girls are fit for the World Cup. though our chances don't look very bright.

what with Australia, New Zealand and the U.S.A. competing in the same pool as India.

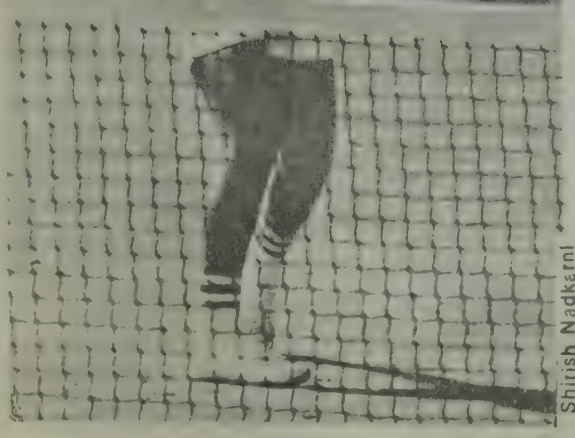
* * *

Top tennis players **Amreeta Ahluwalia** and **Anu Peshwaria,** both still in their teens, are on a tour of U.K. and the rest of Europe, even as this sees the light of print. The two girls are part of a six-member team sponsored by the All-India Lawn Tennis Association to get some experience of playing conditions abroad. One wishes that young 13-year-old **Rina Einy** from Calcutta could also have made the trip, if only for the tremendous talent that she has displayed through the first six months of 1979.

While on the subject of tennis, it is interesting to examine the rankings of Indian women tennis players published recently by the A.I.L.T.A. Former Asian champion, and currently still the best player in the country, **Nirupama Mankad**, has not been ranked "for want of sufficient data." Amreeta gets the top spot among the women, followed by Anu, Rina, **Namratha Appa Rao, Vida Einy, Lynn D'Souza** and **Christabelle Fernandez.** Amazingly enough, this ranking does not follow a similar order among the junior girls, where the rankings are Anu, Rina, **Radha Pandit,** Christabelle, **Parvathi Venkatramaiah,** Namratha. In other words, whereas Lynn is ranked above Christabelle, she does not find a place among the juniors, even though she is very much a junior. And Namratha is supposed to be better than Christabelle when she plays in the ladies' singles, and worse when she plays in the juniors!

The anomaly may well be explained by the A.I.L.T.A. by saying that actual performances among the entrants for different events are considered separately for ranking purposes; and the results among the girls **have** been topsy-turvy. In the Pereira Memorial tournament, Lynn beat Christabelle and Radha Pandit in quick succession to bag

Mary Joseph: a sizzling smash



Shirish Nadkarni

Christabelle Fernandez: among the champions

BELOW : Nirupama Mankad : still India's No. 1

the ladies' title. A week later, Christel downed Lynn at the Shivaji Park prize money tournament.

Despite all this, one feels that the A.I.L.T.A. should exercise some judgment while ranking players who are juniors and who have good performances among the seniors as well. Similarly, Nirupama played three tournaments this season; and while these may not have been the minimum requisite number, her performances should have been considered while issuing the rankings. After all, she did play, and win two of them.

* * *

The Punjab Badminton Association has taken a big step towards improving the standards of the game in the State at least. A five-member team has been selected to undergo coaching for one month in Indonesia in July. Two girls figure in the squad — national champion for the last two years **Kanwal Thakur Singh,** and **Sunita** from Amritsar.

* * *

Inconsistency of performance has been India's bane, as pointed out time and again in these columns. No better proof of this failing could be provided than the showing of Indian athletes at the Asian Track and Field Meet in Tokyo recently. Golden girl **Geeta Zutshi** and double-silver winner **Angel Mary Joseph,** who had done so well at the Bangkok Asiad just five months ago, were pale shadows of themselves. Geeta came second in her favourite event, the 800 metres, to Korea's 17-year-old **Chung Bong-soon,** but was disqualified for the elementary blunder of changing lanes. Angel Mary could manage no better than a fourth in the long jump and a fifth in the 400m. hurdles. The only consolation for India was a good performance by **Rita Sen** in the 400 metres run. That position won inclusion for Rita in the Asian team for the 2nd Track and Field World Cup in Montreal in late August this year. She is the only Indian girl in the Asian squad comprising 18 women.

* * *

An interesting feature of the month under review was the sports competition for Members of Parliament, held in New Delhi. Some interesting matches were seen, of which the closest was the one between **Parvati Krishnan** and **Amarjit Kaur** in badminton, the former squeaking through by a solitary point in the decider. **Margaret Alva** showed herself to be the fittest woman M.P. when she bagged three titles — the badminton singles and doubles, and the table tennis singles.

* * *

On the international scene, the most interesting happening was the petition of one **Donald Gomes,** a student of Rogers High School, Newport, Providence (U.S.A.), for inclusion in the girls' volleyball team representing the school, in the interscholastic league. Gomes contended that since there was no boy's team at the school, he should be eligible to represent the school on the girls' team. He won the case, on the grounds of sexual discrimination, but a stay order by the school forced him to the Supreme Court. He has urged that his case be decided at the earliest as he would otherwise graduate before the verdict of the Court!

This is a kind of reverse situation to the one that the Indian Carrom Association faced a year ago when **Nalini Bolinjkar** appealed successfully for eligibility to play in the men's section.

Shirish Nadkarni

INTERNATIONAL SPORTSWOMAN OF THE MONTH :

My vote this month goes to Chinese girl **Ke Hsin-Ai** (or, as the Chinese prefer to spell it, Ge Xinai), who won the double crown at the 35th World Table Tennis Championships at Pyongyang, Korea. She won the singles with a straight game triumph over local favourite, **Li Song Suk** of Korea, and the mixed doubles in partnership with **Liang Ke Liang.** She was baulked of the triple crown when she and her partner were beaten in the ladies' doubles by another Chinese pair. It was a tremendous achievement by the young Chinese girl, overcoming as she did the strain of playing in the team events as well as all three individual events.

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St. John Of The Cross

Mathematics, rightly viewed, possesses not only truth, but supreme beauty — a beauty cold and austere, like that of sculpture.

Bertrand Russell

Beauty more than bitterness
Makes the heart break.

Sara Teasdale

Beauty in things exists in the mind which contemplates them.

David Hume

Beauty is nature's coin, and must not be hoarded.

John Milton

THE THINGS THEY SAY ABOUT BEAUTY

A little beauty is preferable to much wealth.

Sa'di

Outstanding beauty, like outstanding gifts of any kind, tends to get in the way of normal emotional development, and thus of that particular success in life which we call happiness.

Milton R. Sapirstein

What is beauty, anyway? There's no such thing.

Pablo Picasso

Beauty provoketh thieves sooner than gold.

William Shakespeare

Beauty is a sequence of hypotheses which ugliness cuts short when it bars the way that we could already see opening into the unknown.

Marcel Proust

To keep beauty in its place is to make all things beautiful.

George Santayana

Beauty is nothing other than the promise of happiness.

Stendhal

Remember that the most beautiful things in the world are the most useless: peacocks and lilies for instance.

John Ruskin

David Gunston

FRANKLY SPEAKING

Devi

"TAKKAR" PARTY: more waiters than guests

leetendra missed the flight, Zeenat Aman was out of station. Sanjeev was "on his way." So Padmalaya Films' "Takkar" party at the Taj Ballroom (in Bombay) had Ashok Kumar, Kamini Kaushal at one of the circular tables. The unit members stood in a row, turn by turn one of them sat at Ashok's table. Rummy Sood, Kamini's husband, kept walking to and fro between rows of deserted tables. In a corner sat the press, happy with their glasses of whisky which were served by the Madras hosts with "Sir, Sir, please have," etc.

There were more waiters than guests. Then came Sanjeev Kumar, again on his way to "Noorie" premiere. He looks so small and compact, almost like Sachin. Ashok Kumar tried his brand of humour by insisting that Sanjeev shake hands with me (not that we were on the warpath). Sanjeev refused politely saying he does not shake hands with ladies. Maybe he thought my D.C. (Devyani Chaubal) current is dangerous for his heart.

After which Ashok wanted to dance. My idea of dancing is not through circular tables on a deserted floor with the waiters and unit folk standing at attention, but Kamini obliged; they both fox trotted into the cameras. There was a mild shower of flashbulbs, after which Bindiya made her appearance. Followed group photos.

And everyone left. Except the press. Since whisky is not my cup of tea, I too left, but not before I threw in unasked advice to the hosts. They should have their muhurat and party in Madras, since they are so out of tune in Bombay.

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Dipti Naval (original Amritsar, dipped in New York) crashed into gossip columns via Gulzar. She used to squat in his house, and continuously praise Raakhee (whom she has never seen or met). Then she caught on to Shyam Benegal and journeyed from Bandra to town to inform me that there was nothing between her and Gulzar and that it was Shyam who was her real discoverer, etc. In "Junoon" Shyam kept whatever he discovered to himself, because the film has only long shots of Dipti and most of the time you feel it is Shabana.

Meanwhile the ad folks took her for Shikakai Shampoo ad. Dipti, when she met me, had expressed concern about her mother. "I wonder how my mother will fit into this film mess, when she comes down to India."

"Is your mother also joining films?" I asked (I felt a New York returned did not need chaperons). "Oh, no, but she will accompany me here and there, but of course, my mummy is looking out for a husband for me."

Mummy, I think, is still shopping for a son-in-law in New York because Dipti came to the "Shayad" press chaperoned by small fry music-director Manus Mukerjee.

PEOPLE AND EVENTS

BOMBAY

World Wildlife Fund-India has announced a Poster Contest to mark the observance of World Environment Day, June 5. The winning entries will be used in WWF-India's conservation education campaigns.

The posters should aim to communicate a powerful message about the importance of conserving the living natural environment. The posters may emphasise how conservation ultimately benefits people, and makes for a better life for rich and poor alike

The contest is open to all, and there is no limit on the number of entries each participant can submit. Posters are required to be in size 22" x 18", and in 2 colours only.

Prizes have been donated by Camlin Pvt. Ltd., Art Material Division Bombay.

For further details of the contest, please write to :

Western Region Organiser, World Wildlife Fund-India, Great Western Building, 1st Floor, Shahid Bhagat Singh Road, Bombay 400 023.

* * *

The College of Ambulance, run by the Bombay City Ambulance Corps, Bombay, is the only college of its kind in the country. It is recognised by the Government of Maharashtra. The college conducts, twice a week in the evenings, advanced courses in First Aid and Home Nursing for instructors, in English, free of charge.

Fresh courses for Instructors will commence from July. Admission is open to graduate teachers, factory supervisors and approved social workers. Those desirous of joining should contact the Commandant of the College at 21, New Marine Lines, next to Bombay Hospital, Bombay 400 020 (Tel. 291255), between 5 and 8 p.m. on any weekday by June 20.

DELHI

Kabuliwala, the famous story by Rabindranath Tagore, was staged as a play by the ex-students of Presidency College, Calcutta, who now live in Delhi, at the AIFACS Hall.

Sankar Ghosh in the title role gave a masterly performance. Baby Aparijata in the role of little Mini impressed the audience very much. Ajay Bhattacharjee's direction was praiseworthy.

The staging of the play was specially significant in the International Year of the Child.

CALCUTTA

The students of the 'Kusumika' School of Flower Arrangement, were set a novel competition, that of arranging the trays of sweets, flowers, fresh and dry fruit, and spices, traditionally sent by the bride's and bridegroom's families at a wedding along with the other gifts known as 'Tattwa'. The students showed ingenuity in arranging the spice-trays as miniature villages with bay-leaves cut to look like palm-

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1. At the Beauty Contests organised by Eve's Weekly to select Miss India and Miss Young India to participate in the forthcoming Miss International and Miss Young International Beauty Pageants in Japan, are seen (from L to R) Mr. A. Siddiqui, General Manager, Oberoi-Towers Hotel, Neeta Painter (Miss India), Mr. J.K. Somani, Chairman, Eve's Weekly Ltd., Anuja Chitre (Miss Young India), Mrs. Rama Somani, Director, Eve's Weekly Ltd., and Mrs. Nargis Wadia, Managing Director, Interpublicity.

2. Mrs. J. H. Chitnis, wife of Air Marshal H. R. Chitnis, distributes prizes to the winners of the fancy dress competition organised by Air Force Wives Welfare Association, Bombay.

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trees, cottages made of cinnamon sticks, flowers of cardamom peels, the gravel on the roads made of **dhania, jeera** or **methi.** Folded handkerchiefs to look like traditional Indian sweets and sarees folded to look like peacocks were other interesting items. The exhibition was held at the Academy of Fine Arts and prizes were distributed by Kusumika's Principal, Uma Basu.

MADRAS

Mrs. Roda Mistry, Minister for Tourism and Social Welfare, Andhra Pradesh, addressed a meeting of the Institute of Public Relations and Management (IPRM) at the Hotel Savera. In her speech, Mrs. Mistry outlined some of the aspects of tourism and tourist promotion in India. A lively discussion followed the talk. Mr. Gyan Haksar, President of the I.P.R.M. welcomed the gathering, while Mr. Gopalakrishnan proposed a vote of thanks.

CALICUT

The Calicut Jayceerettes Club organized a free medical camp for children under their community development scheme. This is a programme which falls under the national theme for Jayceerettes all over India: "Opportunities for Children". About 320 children were examined by eminent paediatricians. Medicines, vitamin preparations and vitamin enriched food were distributed. The camp was inaugurated by Calicut Collector, Mr. M. K. Balakrishnan. Dr. Aysha Guharaj from Calicut Medical College was the chief guest.

• •

The Calicut East Inner Wheel Club distributed clothes to 40 children of the **anganvadi** which has been adopted by the Club. The Inner Wheel District Chairman, Mrs. Gunavathi Ramachandran expressed pleasure that the East Inner Wheel Club was taking up the responsibility of maintaining the **anganvadi** in the International Year of the Child.

Dr. E. Soudha Beebi, President of the Club, presided.

The Club also presented a sewing machine to the Providence High School for conducting sewing classes for poor women.

BANGALORE

Jesus Christ Super Star, the rock opera by Andrew Webber and Tim Rice was presented on a grand scale at the Ravindra Kalakshetra, under the auspices of the Bangalore Theatre Guild. The opera was produced and directed by Savita Yates with music direction by Gladys Mohanraj and was sponsored by Mrs. Leela Ramanathan.

HYDERABAD

A Sewing Centre for the Lioness Club of Golconda was inaugurated by Dr. L. Bhaskar Reddy, District Governor 324-C, at Manikeswari Nagar.

This Colony houses 600 families, who have built their own low-cost houses. The Lions Club has multifarious projects lined up for them.

Fifteen women have started training in the Sewing Centre and two sewing machines have been donated by members Zaibunissa Peerbhoy and Vandana Bhatia.

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3. Seen at the annual day celebration of the College of Ambulance, Bombay, are, from left, seated: Dr. Ashok Bhajekar, Major Batuk Mehta and Cpl. Ramesh Lad; standing: Cpl. Lalit Pandya, Miss Kashmira Baria, Mr. Leo Rebello, Miss Harvinder Machra and Miss Beryl D'Monte.

4. Mrs. Prabha Goenka, the incoming President of the Ladies Study Group, Calcutta, presents a bouquet to Mrs. Mina Gupta, outgoing President, at the 12th Annual General Meeting of the Group.

5. Mrs. Roda Mistry, Minister for Tourism Social Welfare, Andhra Pradesh, addresses a meeting held in Madras under the auspices of the Institute of Public Relations and Management (IPRM). Seen at left is Mr. Gyan Haksar, founder-chairman, I.P.R.M and at right Mr. Gopalakrishnan.

6. Seerat Lamba, Lakme Queen (2nd from left) and Poonam Baggai, 1st-runner up, (2nd from right), seen with, from left, Ravi Bahadur, G. M., Oberoi Cecil, Mrs. Raj Kapoor, who crowned the winners, and Anil Chopra, sales mgr., Lakme Delhi, at the Lakme Night held at the Oberoi Cecil, Simla.

THIS WEEK FOR YOU

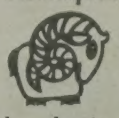
FOR THE WEEK JUNE 24 — 30, 1979

John Naylor

IF IT'S YOUR BIRTHDAY THIS WEEK :

Quite a lot will depend, this coming year, on the impression you create. People will be likely to give you a helping hand up the ladder because they like you, just as much as for your undoubted talents! Money prospects are very good and could tie in with a change of working environment. A New Moon in your sign means "new beginnings" and any fresh endeavour you undertake seem certain of success if you have costed it out, done essential groundwork. If single, there could be a whirlwind romance, but whatever your age or status there is plenty of happy companionship throughout the twelvemonth. Don't expect to take things easy! A busy atmosphere will bring unexpected changes.

ARIES



(Mar. 22 — Apr. 20)

Get around and complete tasks and don't miss anything essential. Communicate in fresh areas, make new friends — this way success lies. A new influence begins to affect home life in a rather fortunate way this week.

TAURUS

(Apr. 21 — May 21)

An unexpected invitation will mean a short journey and will turn out well for you. In money matters, you may find that you are better off than you thought. If you have started a new flirtation recently, this should develop pleasingly.

GEMINI

(May 22 — June 21)

Several stars are in favourable aspect to Gemini. Push on where your fancy lies and be bold about it! Put the accent on romance and carefree activities at present. Soon, new opportunities will emerge careerwise, and there won't be so much time to relax.

CANCER

(June 22 — July 23)

The Sun in your sign gives you extra vitality and ambition. As this week ends, a loving influence will begin to affect you, increasing your popularity. New friendships will form in the weeks ahead but don't forget old loyalties.

LEO

(July 24 — Aug. 23)

A delightful meeting could change your immediate plans, or give you some ideas for future progress. This week you can set your targets high, go after what you want with confidence and you are due for a rise in status.

VIRGO

(Aug. 24 — Sept. 23)

Plenty of chances to get out and have fun with some happy meetings. A flirtatious rather than a romantic week, and you must be patient if you are seeking that very special relationship. Fresh challenges will soon arise in working life and lead to achievement.

LIBRA

(Sept. 24 — Oct. 23)

Travel is well starred, both long and short. It is time now to expand your ideas and your horizons to wake up to your full potential. Fresh scenes and interests will bring romance, also a more lively scene generally.

SCORPIO

(Oct. 24 — Nov. 22)

Mars moves out of opposition to your sign, removing the minor irritations. If your love life has been unsatisfactory, look for improvement, but if a relationship has ended, this is for the best. New links will form and you will get reward for recent hard work.

SAGITTARIUS

(Nov. 23 — Dec. 22)

If someone is giving you the cold shoulder, don't rush into an unwise if rather exciting relationship, one with no obvious future. Problems are temporary and your best plan is to get yourself in order so that you don't become unduly harassed.

CAPRICORN

(Dec. 23 — Jan. 20)

This should be a lucky phase. Difficulties will clear as Mercury moves out of opposition to your sign. However, you will have minor problems to cope with in July and a strenuous period in mid-August.

AQUARIUS

(Jan. 21 — Feb. 19)

There are good trends in romance and social life, but you are now in a busy period which could bring some problems in dealing with others. Steer clear of people who impose on your time and generosity; avoid too much travel.

PISCES

(Feb. 20 — Mar. 21)

A strong influence on your Solar Fifth House indicates a rather pleasureable period ahead. There will be plenty of amusing distractions between now and September. This week brings welcome changes in home life or good tidings from a relative.

NOTHING BUT THE TOOTH

THEY DON'T KNOW IT OF COURSE, BUT THOSE YET TO BE BORN HAVE GOOD NEWS AWAITING THEM — NO TOOTHACHE!

And now comes the news that, by 1983, an injection will be available that will protect children from tooth decay as they grow up.

This is heartening news indeed. By middle age, an adult's mouth becomes an increasing source of worry. This new injection will be administered to babies in their sixth month — even before their teeth have appeared. It is made clear, however, that it can do nothing to heal the damage already done by tooth decay.

Think of it! A dentist, for no sound reason, is held in universal dread. No longer need this be. Five years from now you will be able to treat your baby so that he grows up without suffering the agonies of toothache and cavities. Naturally, this will help also in preventing spongy, painful gums.

The discoverer of this vaccine is Professor Thomas Lehner of Guy's Hospital, London. He has already worked for 12 years on the vaccine and, at the present time, is getting 60 per cent immunity against dental decay in monkeys.

Professor Lehner says that dental decay is a disease of epidemic proportions and is caused by a diet rich in sugar. The injection will be given at the same time as the triple vaccine is given to babies to protect them against diphtheria, tetanus and whooping cough. The learned professor, bless his kindly heart, goes on to say that immunity can be boosted at intervals to give lifelong protection. And, while he does not declare it with certainty, he is hoping that mothers can take the injection and pass on immunity to babies through breast-feeding.

I do not know how prevalent tooth decay is in India, but it is certain that it is less so than in Britain where it is causing serious alarm and concern all over the country.

If the breakthrough comes earlier than in five years, there is the appealing prospect of our children realising its benefits that much earlier. However, one stipulation is made which will not be too difficult to observe. Our children will have to "go easy" on sweets, very definitely curbing their desire to eat them except in reasonable quantities. But this is a small price to pay and all will willingly pay it.

George T. Fegradoe

This summer they'll be looking at
you if you're in Creasocool.
It's a new, cool, comfortable,
crease-resistant fabric from Jiyajee
that's specially made for summer
suits, safaris, pants & shirts.
So wear it. It'll bring out the
very best in you.
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JIYAJEE
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